

# The Catholic Educational Review

NOVEMBER, 1928

## THE MISSION OF THE CATHOLIC UNIVERSITY<sup>1</sup>

Thirty-nine years have passed since the Catholic University welcomed its first group of students at the opening of its first academic year. During these four decades, events of far-reaching import have been written into history. What the final outcome shall be time alone can decide. But the changes which we have already witnessed suffice to convince us that the world is moving on, through travail and struggle, to a situation beset with problems which had not been foreseen in the past and even now are but vaguely discerned.

Such, obviously, is the case with our political, economic and social conditions. These were directly involved in the world-wide upheaval, and they are still unsettled in the slow subsidence. Less radical and less violent, yet of profound significance, are the modifications brought about in the fields of education and science. Here, the emergence of new theories has tended to transform our concepts of nature, and that very transformation, so far as it has been carried through, makes the task of education more arduous and the need of adjustment more urgent. The school has to adapt itself on one hand to the rapid and sometimes confusing variations of speculative thought, and, on the other, to the demands, multiple and not always consistent, of practical life. Hence the problems, manifold and complex, which education must solve if it is to justify its claim and our confidence in it as an essential factor in national welfare. Hence, also, the increasing weight of responsibility borne by our colleges and universities in their endeavor to fit youth for the burdens and the opportunities which the world of today presents.

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<sup>1</sup> Discourse delivered at the opening of the academic year, September 30, 1928.

The Catholic University is no exception; or rather, let us say, this University is under particular obligation to supply what the world chiefly needs—to set forth the truth in its wholeness and thereby exert an influence for good that shall reach out to all our people. We hold that the Catholic religion in its beliefs and practices contains the remedy for the evils which now afflict mankind and the safeguard against those which may lie in the future. It is our duty and our privilege to make known the teachings of our faith, to uphold them as the highest of truths, and to show that they not only harmonize with all genuine knowledge, but also that they give answer to those deeper questionings of the soul which else would but echo out of the darkness with ever increasing perplexity.

In a word, the Catholic University has for its essential and supreme aim the spreading of the Kingdom of Christ on earth. Such was the thought of its founder, Pope Leo XIII. Such the ideal held before it, continually, by his successors, Pius X and Benedict XV. Such, in particular, is what our Holy Father, Pius XI, intends and the purpose which more than once he has emphasized.

For this concern in the welfare of the University as a means of furthering the interests of the Church and of our country, we are deeply indebted to the Holy See. To the encouragement and direction which it has given us must chiefly be ascribed the measure of success we have so far attained. In its continued favor and approbation, which we hope to deserve, lies the guarantee of our future prosperity.

Today we enter upon the duties of another year under circumstances unusually bright and full of promise, under the leadership of one who has been chosen by the Sovereign Pontiff himself for the high office of Rector of the University. In his appointment we recognize a further expression of the Holy Father's good will toward us and a signal honor conferred on our teaching staff. Dr. Ryan does not come to us from afar: he is our colleague. His qualities of mind and heart are known and appreciated by teacher and student alike. To his new position of responsibility and authority he brings the fruit of a wide experience in the work of education and a knowledge of our needs and opportunities gained through intimate contact with the interests and problems of the Church in our country. We therefore return thanks to the Holy See for having chosen him as our Rector, and we gladly greet

him as he stands on the threshold of a new career of usefulness.

Monsignor Ryan, in my own name and in the name of the teachers, students and friends of the Catholic University, I offer you heartfelt congratulation. We rejoice at your appointment. We pledge you our support in your efforts for the advancement of the University. We are ready to cooperate with you toward the attainment of its purpose, toward the accomplishing of what Pius XI has graciously called its "providential mission."

Wherein does that mission consist? How shall we define its object and gauge its significance? By what token shall we discern its providential character?

These questions have been asked and answered, many times over, by those who have at heart the welfare of the University. They have demanded and received careful consideration on the part of trustees, officials and professors. But it is fitting that at this time we focus our attention upon them, gain a clearer understanding of their import, and thereby strengthen the bond which unites us as members of the academic body.

With other universities we have much in common. For us, as for them, the establishment and manifestation of truth is of supreme importance. We, no less than they, are pledged to further the interests of science and widen as best we can the realm of knowledge. And with them we share the sacred duty of striving for the public weal by developing in our people the qualities of mind and will on which our country and its institutions must depend for safety and stability. The consciousness of these obligations and the effort to discharge them are the more essential to a Catholic university because they are our inheritance from the Middle Ages in which, under the favor and with the encouragement of the Church, the earliest universities came into existence.

The spirit which permeated them is still the distinctive element in the life of our institution. For, while in certain important respects our purpose coincides with that of other universities, we have a specific aim and, in view of that aim, a specific character. Our task is one of interpretation. Accepting the facts of ordinary experience and the certified results of inquiry in any domain of knowledge, we have to determine their meaning in the light of Catholic truth. To disregard facts or to undervalue their importance is no function of our University or of any other. To set them in a larger perspective and assign each its place in the entire scheme of things is to fix their ultimate meaning, to interpret

them and bind them together in that coherency which is characteristic of truth.

This, as you need not be reminded, is directly and explicitly the aim of philosophy, a mode of thinking which considers things and events in their widest relationships. But every university sooner or later comes to be the embodiment of some sort of philosophy, and this pervades all the departments and their teaching. It forms their atmosphere and shapes their tendencies, without ostentation perhaps, but with effect. Hence, while the ability to discover new facts is regarded as important, greater importance attaches to the capacity for interpretation which the university seeks to develop.

The phenomena and the laws of nature as observed and formulated by science are common property. They are open to various interpretations. Materialism cites them as witnesses in its behalf. Mechanicism sees in them the proof of its claim that the world-process is simply the play of forces operating blindly, yet somehow producing a marvelous order, rigidly determined yet cajoling man with the illusion of freedom. For these and for various other systems of philosophy, the world contains within itself the explanation of its origin and evolution. God, if that name be preferred, is but the totality of things or their nisus toward new forms and new phases of activity.

In the light of Catholic truth, nature indeed is an orderly system because it is an ordered system. It evolves according to a plan which it did not and could not devise and which, for that reason, must be referred to an intelligent source. The world in fact is a mechanism, but the perfection which it exhibits in adjustment and uniformity is evidence of design. To say that it designed itself is nearly equivalent to saying that it drew itself out of nothing. Neither of these assumptions finds place in the Catholic interpretation.

Our thought about nature and our theories regarding its origin, constitution and laws are the product of our minds. But mind itself, according to some philosophies, is only another name for a particular kind of organic process. Mind, we are told, develops out of unconscious matter, has no distinct reality, perishes while the material elements which gave it birth continue to exist. These, needless to say, are not observable facts. They are meanings projected upon the data of experience through the lens of philosophic speculation. From the standpoint of Catholic teaching,

that projection is a distortion. The mind which is capable of thinking on such things, whether its thought be true or false, is no mere vibration of material structures, cells or atoms. Of these and of other processes in nature, it can form ideas and reason out conclusions because it has a life and activity of its own for which spirit is the name.

The philosophy which teaches that human intelligence springs from a spiritual soul is correct as an interpretation of facts. But it is more than a theory. Its implications provide the solution of problems which are of the highest practical import. Accept it and at once you give meaning to our aspirations, our love of freedom, our hopes for life beyond the present, our knowledge of good and evil, our recognition of moral standards which neither custom nor prevailing opinion nor false conceptions of liberty can set aside as meaningless. Reject that philosophy, deny the reality of the spiritual order, and all our seeking after truth becomes the vainest of pursuits. Our very ability to conceive of truth and make its attainment our ideal, is a fact of experience for which a *nothing-but-matter* philosophy has no explanation.

Much less can such a view account for those ideas of personal right, of justice, of obligation, of patriotic duty which lie at the foundation of the social structure. And failing to establish their validity, materialism, as an inevitable consequence, robs them of their influence and their application in the practical conduct of life. It sweeps away the principles which are the only solid support of virtue in private or in public, the only sound basis of respect for authority, of national security and of peace among men; and then it lets the unsophisticated marvel at the spread of lawlessness and bewail the lack of friendship among nations.

Hence the opposition, outspoken and enduring, of the Catholic Church to every form of materialism. For the Catholic mind, right and duty and social relation have a higher sanction than human enactment provides. Law itself, which sets restraint upon individual freedom for the welfare of society, must acknowledge the Supreme Law-giver as the author both of freedom and of the social order. The violation, therefore, of laws that are just and are necessary for the common weal is not merely an offense against society: it is a sin, that is to say, a trespass against the ordinance of God.

This manner of interpreting the facts of nature, of human life

and human relations, we hold to be in accordance with reason. We reject the doctrine which would make it impossible for our intelligence to find the truth concerning our origin and destiny or the origin and ultimate purpose of the universe. On the other hand, we do not accept the opposite extreme in which reason is exalted as the only source of knowledge. We recognize its limitations. From our own experience and from the history of science, we have learned that the greatest minds are liable to error. And seeing that it is so difficult to attain a sure and comprehensive knowledge of finite things, we are the more fully convinced that the Infinite must contain depths of being and riches of truth which are beyond finding out through effort of ours.

Should God please to make known to us somewhat of the knowledge which He has of Himself, then, evidently, it is neither a humiliation for reason nor any renunciation of its claims, but rather to its great advantage that we accept, thankfully, the revelation which is given. So doing, we shall be joined to a goodly company of thinkers and teachers, as were St. Paul, St. Augustine, and St. Thomas Aquinas. With them, and under their guidance, we shall carry forward the task of setting forth the harmony which unites reason and faith in the acquisition of truth. Like them we shall see in divine revelation "the more firm prophetical word" whereof the Apostle speaks, and to it we shall "do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts."

Such is the providential mission of the Catholic University—providential in the sense that the diffusion of Catholic truth will shed light upon the counsels of men which, in spite of much goodwill, so often are darkened; and further in the sense that the Catholic interpretation of life will enable our fellow-men as well as ourselves to appraise more justly the diverse things which arouse desire and to strive for those which are of real and permanent value.

While we gather before the altar to implore the blessing of God upon our work as teachers and as students, it is fitting that we invoke the Holy Spirit, the Source of all wisdom, beseeching Him so to enlighten and strengthen our appointed head and leader that the University, under his direction, may speedily accomplish the aims for which it was established and, by serving the cause of truth, do service to God and Church and Country.

EDWARD A. PACE.

## THE TEACHER TRAINING PROGRAM OF THE CLEVELAND DIOCESE

In complying with the request of the editor of the *CATHOLIC EDUCATIONAL REVIEW* to present in outline the teacher training program of the Diocese of Cleveland, I do so with the distinct understanding that the present Cleveland system is neither original nor perfect. It owes much to pioneer efforts in other parts of the country, and it is decidedly not static. It might or might not succeed elsewhere, depending mainly, I should say, upon what background it is drawn. The present plan in Cleveland is merely the next natural step in a trend which has been under way for many years.

It is not necessary to rehearse the provisions of the Baltimore Councils which provided, amongst other things, for a central school board, for the examining and licensing of teachers, and for specific normal training. It is only in comparatively recent years that the more progressive dioceses have succeeded in realizing such recommendations. The whole matter, under this aspect, constitutes an interesting example of what psychologists call "delayed reaction."

Not equally well appreciated is this other fact. Most of our American communities of women trace their origin to foundations in Europe during the nineteenth or late eighteenth centuries, which were transplanted to America during the last seventy-five years. In all the countries of Europe at the present day, stringent state laws require that all teachers undergo a thorough preparation before beginning to teach. These laws reach back a varying number of years, depending on the country; but I presume it is safe to say that they were in general force since the early part of the nineteenth century. Now the foundresses were well acquainted with such laws, and, in fact, tracing back the history of most of our religious communities, you will find that the foundresses made stringent provisions for the education of their subjects.

The above two premises help to show how what we are attempting in Cleveland is in no way revolutionary, but merely a process of carrying out what was ordained by the Baltimore

Councils and what was written in the constitutions of the teaching orders of women. Let me now proceed to explain our system.

The religious teachers in the elementary schools of Cleveland Diocese belong to thirty-two different communities. Ten of these have motherhouses in the Diocese of Cleveland; twenty-two have motherhouses in other dioceses. It is a noteworthy fact that none of the former serve the schools of any other diocese.

Five years ago, six of the diocesan communities took out state charters for normal schools. When closed last June, two of them were holding all their Sisters until the full normal course was completed in regular session. The others carried out their normal plan partly in regular session, partly after the Sisters had gone out into service. These normals were strictly community affairs; although the Sisters of the other communities were welcomed to them, few availed themselves of the privilege. The three colleges in the diocese had been providing some normal courses which were given chiefly in the Saturday and summer sessions.

Owing to stress of conditions, many Sisters went into teaching service before they had completed their high school courses. The diocesan communities, through their academies, were able to provide extension courses for their own subjects, and arrangements were made with a local diocesan high school to accommodate the Sisters of outside communities.

These were the arrangements for the education of the Sisters; fairly satisfactory, perhaps, yet found by five years' trial to be not ideal.

The objection to permitting Sisters to carry on high school work while in teaching service are as follows:

1. It is too much physical strain on the teacher.
2. The work thus done is never thorough as that done in regular session.
3. A lowered opinion of the Sisters is entertained by outsiders. I speak here only of our Catholic people and specifically of those who may be inclined to embrace the religious life themselves.

The necessity of permitting such conditions to continue may be based on the following reasons:

1. The undersupply of religious teachers.

2. The refusal or unwillingness of pastors to accept a proportion of secular teachers.

3. The financial needs of the motherhouse which could ill afford to dispense with the scanty remuneration given the Sisters.

Weighing one set of reasons against the other, we came to the conclusion that the various difficulties enumerated did not justify the resultant harm and that these difficulties were not insurmountable. To urge momentary stress, of whatever kind, seemed futile in the light of the fact that these conditions had existed not for a few years only but for many years and that they gave promise of existing for many years to come. After five years of intensive work, we found that, as soon as one group would be carried through a high school course, there was an equal sized group ready to begin the process all over again. It seemed endless.

What has been said of high school work done by way of extension may be said of normal school work done in the same fashion. Writing for the readers of the REVIEW, I need not enter into a discussion of whether teachers are made or born, and whether, consequently, a teacher training course is necessary. Just why people otherwise well informed should consider that a teacher needs no professional preparation, whereas a doctor or lawyer or engineer does need such preparation, is rather hard to understand.

Thus we came to the conclusion that all high school and normal school preparation should be completed before any Sister should step into a classroom. We were not especially concerned with the machinery of the high school preparation. Attached to nearly every motherhouse is a splendid academy for girls, and the young candidates could not do better than attend such institutions. But should the normal work be done in a community normal or in a diocesan normal?

Several years ago there was an interesting discussion of this matter in a meeting of the superintendents at Washington. At that time, I was firmly convinced of the superior value of the community normal, which was then being given a good trial in my own diocese. Dr. Jordan of the Catholic University, who espoused the contrary view, did not indeed convince me at the time, but the arguments he advanced did tend to focus attention upon some defects of the community normal and to call into ques-

tion some of the *a priori* objections which I entertained towards the diocesan institution.

The objections to the diocesan normal run about as this. The Sisters would lose their community spirit. The teaching traditions of the community would be lost. The physical difficulties of travel in a modern city are too severe. There would be lack of harmony between the students and between the instructors, the latter presumably being recruited from the various communities.

The above were my objections. The Dean of the Sisters College, Dr. McCormick, examined some of them—those especially which had reference to loss of community spirit and lack of harmony—and gave his long experience in evidence to the contrary. The difficulty of transportation has since been worked out. Several communities of Sisters in Cleveland Diocese—and presumably in other places as well—have found that school busses can be used not merely to transport pupils but Sisters as well.

What are the drawbacks of a community normal? First of all, if one community is to maintain a normal, every community in justice may demand a like privilege. As stated before, we have thirty-two communities in our diocese, ten of whom are strictly diocesan. This would imply ten normals at least. Now some of the communities are small. Such could not maintain a satisfactory school. The larger communities could equip and staff a better school; but could any of them tell off eight instructors for this work exclusively?

It goes of itself that a single coordinated normal, drawing its students from all the communities, would have a larger student body than any single community could have, even supposing that this latter would bring in as students seculars also. Besides, such a coordinated normal could, by drawing only one or two instructors from each of the ten communities, materially lighten the teaching problem of each community and would be able to build up a very strong faculty. Of course there are in every community many highly talented women who can devote some time from their other duties to serving in the normal. But at best the full-time instructor in the community normal would have to teach four or five subjects and could not hope to become a really authoritative teacher in any one of these.

The secular arm, of which our fathers seemed not to have so much apprehension as do we, helped to precipitate our solution. Up to this year, the State of Ohio had no very definite standards as regards qualifications of chartered normals. This year, however, tentative standards were set up, calling, amongst other things, for a minimum student body of eighty. This is a qualification which few of our local communities could hope to attain, since the average number of vocations they receive per year is between twelve and fourteen.

Gradually there settled upon us the conviction that the central teacher training institution was the one thing necessary. But would it not be possible for one of the three existing colleges to take over this work? We felt not. Colleges, in general, are interested in the adult mind, not in the juvenile mind, nor in the things that pertain to the juvenile mind. The colleges could, indeed, give a thorough course in arts and science, but by temperament and tradition the colleges would not be inclined to handle seriously and thoroughly such subjects that are requisite for the elementary teacher.

Hence we set to work. The Bishop of Cleveland had urged such a coordinated teacher training institution some seven years ago. Here, again, is an instance of a "delayed reaction." The response to his stimulus was long in appearing. However, the trend in Cleveland had all been in the direction of unity. There has been a very free intermingling of the communities. The supervisors here are not community supervisors but diocesan supervisors—that is, they work directly under the superintendent and have office space in the School Board headquarters. They visit all the schools of the diocese regardless of what community maintains them. This tendency is more pronounced each year. Two elements have thus contributed to make this system work: first, the spirit of harmony and cooperation amongst the communities; second, the competence and prudence of the supervisors. The supervisors are then assistants to the superintendent and responsible to him alone, not to their Superior.

After considerable preliminary conferences with the Superiors and Councils of the various diocesan communities, a plan was formulated which was formally proposed at a meeting of the Superiors over which the Bishop presided. A summary of this plan follows:

1. All Sisters actually engaged in teaching in the diocese may continue to teach, whatever their stage of preparation. If they stand in need of high school courses, these shall be completed in one of the diocesan institutions. If they stand in need of normal preparation, they shall enroll in the diocesan normal school.
2. Beginning September, 1928, no Sister who has not heretofore been engaged in teaching in the schools of the diocese shall be permitted to teach unless she possess an Ohio State Teaching Certificate or the equivalent.
3. Any substitutions or replacements of Sisters now teaching in the Diocese of Cleveland whose motherhouse is outside of the diocese, must be certificated teachers.
4. All existing community normal schools shall be discontinued in June, 1928.
5. There shall be established a coordinated teacher training institution which shall serve all the Sisters teaching in the diocese.
6. This shall be a Sisters College, of junior grade, which shall have a three-year curriculum. The first two of these years shall be taken in regular course, at the conclusion of which the State Teacher Certificate shall be granted. The last year shall be taken in Saturday and summer sessions, at the conclusion of which a certificate shall be granted testifying to work done.
7. The standards maintained in this institution shall be those recommended by the American Council on Education. The Sisters College shall therefore enroll in the regional association as soon as the regulations permit.
8. The Sisters College shall be administered by a Board of Trustees, of which the Bishop of the Diocese shall be president, and in the membership of which each diocesan community shall be represented by one member.
9. The Dean of the Sisters College shall be a priest of the diocese appointed by the president of the Board of Trustees. The faculty shall be composed of members of the diocesan religious communities and of secular instructors in the proportion of about three to one.
10. For the present, the student body shall be composed exclusively of Religious.

The above plan was thoroughly discussed and given final approval. An organization committee was appointed, and as a result of their efforts the Sisters College was opened on the Feast of St.

Aloysius. At the inaugural ceremony the present Rector of the Catholic University preached the sermon and the Bishop of Cleveland delivered the formal opening address.

The school offered nineteen courses to two hundred and ninety-five Religious of fourteen different communities during the summer. With the fall opening, twenty-two courses were offered to four hundred and twenty-five Religious on Saturdays, and thirty-nine enrolled for regular courses.

Several matters which may be of interest may now be set down in order. First, as to the curriculum. We were confronted with the question as to whether the school should offer a curriculum devoted exclusively to professional subjects or should include also a fair amount of the so-called liberal subjects. After considerable canvassing of opinions, a curriculum was arranged which includes in the first two years the educational requirements for the Teacher's Certificate as well as a science—biology—and a foreign language—French or German. The third year's work follows the first two in close sequence, but its offerings of electives permit a student to present herself for the fourth year at any college prepared to carry out any one of eight major subjects.

The third year was included in the general plan of the school for two reasons: (1) while at present the requirements of the State of Ohio call for only two years of post-high-school work, there is every indication that this period shall be extended to three within a short time; (2) two years' preparation is hardly sufficient for some subjects, of paramount importance to teachers, to be covered thoroughly. An ordinary college will hardly offer such subjects to students.

Deliberately, the Sisters College does not include a fourth year of work leading directly to a degree. We fear intellectual inbreeding and feel that there is less chance of a deleterious influence on the student if she takes at least one year of her college course in some other institution. Moreover, the standards of degrees for instructors are more rigid in a four-year institution than in one of junior grade. All of our instructors have master's degrees, but it would be difficult, as well as not altogether beneficial for other reasons, for our instructors to have doctor's degrees.

The building in which the Sisters College is established is the school building of the cathedral. This is both significant and opportune. The cathedral is the Bishop's church and the Sisters

College is the Bishop's school, of which he is the responsible head. Besides, the present Cathedral School of Cleveland is conveniently located in the down-town district of the city. It has a small grade school which serves the purposes of an observation school. The pastor of the Cathedral Parish is the Vicar General of the Diocese, the *alter-ego* of the Bishop. Thus the school is perfectly safeguarded from any extraneous influence.

With the double idea of preparing a strong staff of instructors and of preventing danger of narrowness of view, each of the diocesan communities sent one or two Sisters to various universities of the country who are pursuing their master's degree and are majoring in the subject which they will teach in the Sisters College on their return. Each of these instructors shall teach but one subject. Since the number of hours per week she will thus give to the Sisters College is limited, she will have a considerable amount of time available. This time is to be devoted exclusively to diocesan school affairs, and each instructor, then, in addition to teaching her subject in the Sisters College, shall have the additional task of supervising that branch in the schools of the diocese. Thus the schools will have a thoroughly trained body of special supervisors.

It is, moreover, our intention to engage these special supervisors in work of a creative nature. The instructors of reading in the Sisters College will be expected to recommend the various features of the reading courses and, when possible, to edit special readers for the schools. Something is already under way along this line. The staff of the School Board, in conjunction with the Sisters College, has undertaken a series of arithmetics which we hope to have available in June of next year. Such works are not necessarily for national distribution. Their primary purpose is to serve our own needs.

The matter of accessibility of the institution has already been mentioned. I may add, however, that arrangements are being conducted whereby the two diocesan communities which have at present no house for their Sisters in Cleveland will have such houses within the year.

To sum up, then, what has been said so far of this movement:

1. The need of thorough preparation of the Sisters who teach in our schools has been stressed by the Baltimore Councils and by the Constitutions of the Religious Communities.

2. This preparation has not been carried out in the manner desired by the Church, owing to stress of conditions over which we had no control.
3. It seems possible now to return to the provisions of the Constitutions of the various Religious Communities.
4. The professional preparation of the Sisters can best be carried out by coordinated action on the part of all the communities of a diocese, acting directly under the Bishop.
5. Adequately to prepare the Sisters for their momentous work in forming the minds and character of the future Catholic generation of America, the school in which this training is conducted should maintain the highest possible standards.

In conclusion, let this be said. The idea of coordinating the efforts of all the communities for this work of teacher preparation in the Diocese of Cleveland was first proposed by the Bishop of Cleveland and is in strict harmony with his philosophy of Christian unity which he has advocated in so many other fields. If the Church Universal owes so much of her success to this spirit of unity, there is every reason to hope that this same spirit will carry to success the efforts of our Catholic people generally and of those flowers of our Catholicity, our Catholic Sisters.

JOHN R. HAGAN.

Diocesan Superintendent of Schools,  
Cleveland, Ohio.

## TEACHING THE UNIT: "HOW TO DIAGNOSE YOUR DIFFICULTIES"

Our course for the orientation of freshmen on college level<sup>1</sup> considers, as one phase of the work in mental hygiene, the diagnosis of difficulties. In training young men to keep the mind in good condition, in convincing them of the lack of wisdom in harboring pernicious ideas (which will poison their outlook on life and even deter their achieving the Beatific Vision), we encourage them to consult someone who knows,<sup>2</sup> to avoid bringing problems to fellow students, because second-hand direction is almost as unreliable as trying to prescribe for oneself. (The latter is, of course, the well-known seeking counsel of a fool.) The circumstances necessitating the conference may include consideration of overtraining or of right-mindedness or of such phases of modifying social personality as the eradication of negative characteristics. Because of lack of space, in this paper we merely mention such ramifications of the problem; we shall confine ourselves to teaching the unit: "How to diagnose your difficulties."

The first two sections of the lesson plan, used in leading up to the making of the assignment, contain no material new to the student. To be sure, in this instance, we have been over this ground cumulatively earlier in the school year; that fact will make clear why some phases of our particular approach in this case are possible.

1. The exploration or pre-test aims to discover whether the members of the class (a) know when they are in difficulty, (b)

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<sup>1</sup> Our text, A. G. Confrey's *Orientation Notes and Outlines*, and various approaches to the course as a whole have been discussed in CATHOLIC EDUCATIONAL REVIEW: in May, 1927 (25:257-67), "An orientation course developed through discussion"; in March, 1928 (26:148 ff.), "Training students to reason through discussion"; in April, 1928 (26:222 ff.), "Orientation through correlation."

<sup>2</sup> We are, of course, introducing students to the idea of spiritual direction. The approach and method of follow-up we have described in detail in the *Catholic Vigil* (Grand Rapids), April 28, 1926—"After achieving frequent Communion, what?" In the *Scholastic* (Notre Dame), 59:44 f. (September, 1926)—"Just among ourselves," we treat the matter again. Additional readings on the matter we include under the fourth step in our lesson plan.

can determine the nature of the maladjustment, and (c) can discover a corrective.

We may approach our investigation by recalling to the students either hypothetical or real cases we have discussed in class earlier in the year. They may have been brought up by a former student's letter, by papers<sup>3</sup> submitted as practice in composition<sup>4</sup> or in cases presented by the instructor to illustrate a point. To be specific: a former student, now married, writes:

I have somewhat of a hard time to get along as it is now, speaking of the world in general. I am more or less selfish—that is my way of saying it. I seem to be arguing always and trying to bend people to my will. Try, I do, to stop it; but I always forget myself. Also, I hate to suck around anybody for favors or to get in their good graces. Of course the "big boys" deserve and demand deep respect and I do not call that. . . . The last big reason now is that I always try to see through a person and read his character; if he does not meet my expectations I can't stomach him. Imagine a fellow like me doing something like that.

Priest-shy youths or the opposite extreme—the scrupulous who annoy—may have been discussed at the time of the student Missions.<sup>5</sup> A young man hears a sermon on the Judas who receives the Sacraments unworthily. Unfortunately he knows nothing about spiritual direction, he has never asked advice in the confessional, his conscience is tender, he is frightened—but he avoids the Sacraments.<sup>6</sup> If he would ask advice or if he would read such

<sup>3</sup> Each year the *Grail* publishes a series of articles based on papers my students submit in class. "The Communion rail ends the quest for the grail" included "Adjustment to spiritual life," 8:409 ff. (January, 1927); "The spiritual ideal," 9:77 f. (June, 1927); "Diagnosing difficulties," 9:28 f. (May, 1927); and "Spiritual direction," 9:214 ff. (September, 1927) and 547 (April, 1928). The article last referred to opens a series of articles on "Spiritual conferences for college men." These magazines may be had in the Library, and a student may consult them instead of seeking an interview.

<sup>4</sup> In a later issue of the Review we hope to discuss an experiment in combining the course in orientation with the course in English for freshmen. Since all newcomers take English and since so few universities offer a separate course in orientation, that credit could not be transferred; the present solution of introducing the course may lie in uniting it with the course in English.

<sup>5</sup> Soon after the scholastic year begins Holy Cross Fathers give a mission of a week's duration for freshmen and follow it with a similar mission for upper classmen.

<sup>6</sup> Father Eaton's *Ministry of Reconciliation* has been exceedingly helpful in encouraging students to receive the Sacrament of Penance. In "Sowing

a book as Father Fulgence Meyer's *Back to God*, he could be helped. In his fire and brimstone sermons the missioner cannot treat the individual who will not seek counsel. A hypothetical case in class may, therefore, win the wretched who lack courage to seek spiritual direction.<sup>7</sup>

On one occasion we took up the case of a pathologic college drunkard (an actual case but unknown to any member of the class) and showed how one would try to build up resistance in that type of person, trying to kill not the habit but the desire for drink. We might include in this group the case of a freshman who had been assuming the privileges of marriage with a non-Catholic girl, whom he intended to marry "some time in the future."<sup>8</sup>

Throughout this pre-test we are, as we have said, seeking to discover what the students must be taught in order to be able to detect when something is wrong with their lives, how they may determine the nature of the maladjustment, and where to seek a remedy.

2. The second move on the instructor's part is presentation, an orienting of his charges to the material he hopes to have them assimilate and organize. In this phase of the unit, as we have said, no new material is introduced. We have, early in the autumn, given a problem in impressionistic criticism.<sup>9</sup> The students annotated "Perseverance" or Newman's "Neglect of divine calls and warnings" or, in many cases, both.<sup>10</sup> This material may be re-

the Seed," *The Parish Visitor*, 2:21 ff. (April and May, 1926), we have recorded use of the *Religious Bulletin* in this connection.

<sup>7</sup> The instance of a freshman on college level comes to mind. Through ignorance or lack of instruction he had confessed the practice of solitary vice as "bad actions" or "impure thoughts"; he was not forced to be more specific and had no consciousness of having made a bad confession. There had been no attempt at purposeful concealment; but, after hearing a sermon at the Mission, his worry was pitiful. He continued to worry until he learned that his former confessors had no doubt understood his "bad actions." That realization removed his scruples.

<sup>8</sup> Under the guise of a fairy tale his description of his experience with the girl appeared in the *Grail*, 8:501 (March, 1927). The matter is approached from another point of view in *CATHOLIC EDUCATIONAL REVIEW*, 26:228 (April, 1928).

<sup>9</sup> The procedure (together with student papers written in reaction) we described in *Catholic School Interests*—"One method of impressionistic criticism," 4:13 f. and 51 f., April and May, 1925.

<sup>10</sup> The pamphlets may be had from the Eucharistic Press, Notre Dame, Indiana (\$4.00 a hundred).

viewed by taking a single pamphlet and making a running commentary or annotated pamphlets of former years from which all marks of identification have been erased may be put on reserve at the Reference Desk of the Library.<sup>11</sup>

There has been an assignment on the *Religious Survey* (we rely on the *Survey's* giving new students point of view); so we may ask: Do you recall the answers to the questions in the Sixth Religious Survey: "What obstacles prevent the growth of your spiritual life?" and "In what respects do you fall short of your ideal of a Notre Dame man?" We review the *Religious Bulletin*<sup>12</sup> by asking: Do you remember the *Bulletin* on "Fine points your mother overlooked" (and others dealing with negative characteristics)? Our blackboard bulletin (we have room for a thousand words at a time if we wish to use all the space) has often amplified the *Religious Bulletin*; we may therefore ask: "Do you recall our having on the board. . . . ?"

Thus far we have presented the teacher's approach to the assignment.

3. With the third step in the unit we take up the student's part of the work under the caption "Assimilation."<sup>13</sup> If he has not

<sup>11</sup> The journals students are encouraged to keep during October and May record anything that would justify their calling themselves Knights of Our Lady. The procedure and extracts from such journals appeared in the *Magnificat*—"Youthful devotion to the Blessed Virgin," 42:31 ff. (May, 1928), and in the *Sentinel of the Blessed Sacrament*—"Our Lady and the Blessed Sacrament" (September, 1928).

<sup>12</sup> The effective use of the *Bulletin*, together with extracts from it, we have described in such articles as "Advertising to piety," *Queen's Work*, 18:2 ff. (January, 1926), and "Spiritual conquistadors," the *Grail*, 9:305 ff. (November, 1927). The work of the classroom for a similar purpose, illustrated with students' papers, appeared in the *Grail*—"Youthful devotion to the Blessed Sacrament," 7:55 ff. (March, 1926), and the "Communion rail ends the quest for the grail," 9:214 ff. and 260 ff. (September and October, 1927), and in the *Sentinel of the Blessed Sacrament*, "Sons of God," 30:233 ff. (April, 1927).

<sup>13</sup> For reading in amplification of this section, in addition to those already mentioned we might add:

Apostleship of Prayer—League Leaflet. See Practices for each day of the month.

Bible—Matt. 18:1-10 Gospel, Michaelmas—"Unless ye become as little children."

Blunt, Father Hugh—*Great Penitents*.

Claudel, Paul—*Letters to a Doubter*.

Confrey, A. G., "Possibilities of the Conference in cases of social maladjustment," *CATHOLIC EDUCATIONAL REVIEW*, 26:704 (February, 1928).

annotated "Perseverance" or some similar pamphlet, he may do that to engender the proper frame of mind for accepting the idea of spiritual direction. We may introduce new matter from the *Religious Bulletin* or on the board. The students prepare the chapter in our text on "How to diagnose your difficulties," where various intellectual, emotional, and physical difficulties are discussed under cases proposed for solution.

Two types of student are often ready to discuss their cases; and, since both can be trained to do excellent work, they are worth describing. The earnest youth who comes to the university seriously eager to succeed (particularly if some years have elapsed since he finished his high school work) becomes dissatisfied if he discovers that, although he is accumulating facts in cold storage and is getting high grades, he seems to make little progress. His discontent grows, unless he realizes that he has

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Confrey, A. G., "Some practical applications of diagnosis and remedial treatment," *Catholic School Interests*, 6:341 (October, 1927).

Considine, Rev. D.—*Delight in the Lord*.

Faber, Father—*Growth in Holiness* (Choosing of a spiritual director, p. 327).

Garesche, Rev. E. F.—*Life's Lessons*, p. 86 ff. (On going too far).

Goyau—*Cardinal Mercier*, p. 23.

Grasset, Pere—*Key to Meditation*, p. 52 (Particular examination).

LeBuffe, Francis P., S.J.—*My changeless friend* (11 volumes. The articles appear in the *Messenger of the Sacred Heart* and in *Our Sunday Visitor*. "A confidant who understands" appeared in the latter, October 2, 1927).

*Lives of the Saints*—St. Benedict of Anian, February 12 (Fidelity to grace)—St. Bertille, Abbess, Nov. 5—St. Serenus, A gardener, Martyr, Feb. 23—St. Heliodorus, Bishop, July 3.

McSorley, Father, C.S.P.—*Internal Mission of the Holy Ghost* (Spiritual direction).

Nepveu—*Like unto Him*, p. 77 ff., 95 ff., 119 ff.

"Newman to the Bishop of Oxford"—*Commonweal*, 2:334.

Plus, Pere—*Facing Life*, p. 75.

Religious Bulletins: Seek Counsel, Nov. 6, 1926; Tell a Priest, not a Chum, Nov. 3, 1926; Remedies vs. Temptations, Jan. 11, 1927; Coward—temptations, Feb. 3, 1927; Innocence (sinlessness) priceless, Feb. 10, 1927; Questions from the questionnaire, March 31, 1927; vs. Temptation, May 5, 1927; Case O, April 25, 1928.

Rodriguez, St. Alphonsus—*Christian Perfection*.

Saudrau, Rev. Auguste—*The Ideal of the Fervent Soul*.

Von Hugel—*Letters*, p. 7, 304.

Williams, Rev. Jos. J., S.J.—*Keep the Gate* (Guarding the soul against sin).

been overemphasizing the accumulation of facts without making generalizations on them or using them. He pauses when he sees the pedantry of Mr. Causabon in Eliot's *Middlemarch*, or Mr. Gradgrind in Dickens' *Hard Times*, of Jane in Mrs. Wharton's "Descent of Man," or Sanderson Pratt in O. Henry's "Handbook of Hymen." He learns never to leave a unit of subject matter without drawing conclusions, which he consciously applies at his first opportunity. With practice he notices that he is growing, that he is learning to cope with situations.

Another type of mind generalizes readily (and accurately); a student seems quick to perceive the principle involved in a learning situation. Because he grasps the idea, he sees no need for commanding the details. He objects to tests which reveal his lack of familiarity with the text; he complains of the instructor who insists that he grasp the subject matter more thoroughly. He must be led to realize that without a knowledge of the facts out of which his generalization grew he will find difficulty in applying rules and formulas. He cannot make applications of his general idea because he swallowed the material whole rather than assimilated it. He does not understand the use of the generalization because he did not take time to see how it was evolved.

4. The second step in the student's grasp of the unit consists in Organization (without notes). If when annotating "Perseverance" he checked as personal failings "Going late to Mass" or "Thoughtless profanity" or "Uncharitable conversation," we accept as the fourth step in the unit as a whole his writing in the margin (or making orally) a definite statement of the remedy he intends applying. Another student records the results of his applying to an intimate friend of his who is learning to drink certain of the ideas revealed in our discussion of the college drunkard. Another writes, under the guise of the story of a youth who missed Mass frequently, "How a student solved a difficulty." John Doe sends a letter to the Reading Clinics of America describing the remedial treatment he prescribed for Lester Thorne (himself). Others without disguise listed the remedies applied after self-diagnosis in reading.

5. The last step in completing the unit is the Recitation or check. Here we return to group activity again and may require oral or written reports on the cases in the text. (The former may be individual or they may take the form of a discussion.) For variety we might suggest additional topics such as:

A. Most people cannot concentrate. Develop this idea as a similar idea is developed in the second paragraph on page 50 of our text.

B. Diagnose and suggest remedial treatment for these cases:

(a) Frequently a student makes the statement that he has not the slightest interest in his work.

(b) Some students work hard; yet they feel they are getting nowhere.

(c) A man studies his assignment but makes a poor showing in class.

(d) Many conscientious students do poor work because they substitute memory for reason.

(e) Certain students copy or paraphrase instead of interpreting.

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## RELIGIOUS TEACHING IN ENGLISH ELEMENTARY SCHOOLS

English elementary education is on the upward grade. There is a widespread recognition of the importance of using the best pedagogical methods when laying the foundation of the education of the nation-to-be. The training colleges are up-to-date, and a very intelligent set of young men and women take up the profession of teaching. The Burnham Scale salaries, too, are sufficiently liberal to enable keen teachers to buy the latest books, and the school authorities are usually alive to the necessity of adequate apparatus. On the whole, general elementary teaching is continually improving in skill and intellectual quality.

Catholic schools are part of the national system, and as such they share in this general improvement, apart from any special efforts at improving the standard of Catholic teaching *as* Catholic teaching. A trained teacher must of necessity be aware of educational principles when handling any subject, and so the Catechism lesson benefits as well as the geography class, even if indirectly. The majority of Catholic teachers have had a secondary school course, and most of them have been to one of the Catholic Training Colleges, where the methods are excellent.

The scholars of secondary schools who wish to become Catholic teachers have to pass a religious examination preparatory to entering college. This is an external examination held by the Board of Diocesan Inspectors, but since a much-welcomed reform of 1922 it is no longer an examination in a fixed syllabus and on set textbooks. The only fixed requirement is "a thorough understanding of the Catechism." This of course opens the widest possible field of study, of which many schools take advantage, and, speaking generally, there is much more life and intelligence in the religious course.

In the same way, by the reform of 1922, the training colleges were freed from the cramping influence of external written examinations. Ordinary inspection methods were substituted when these were abolished. The colleges now draw up their own religious syllabuses, and this gives a great stimulus to religious instruction. A variety of methods is in use and the subject inspires much interest and zeal.

The Catholic elementary schools will be affected more and more by these changes, but there has hardly been time yet for any marked or very widespread improvement to take place. Until the younger generation succeeds to the reins of authority, any marked movement can hardly be looked for, and the diocesan inspectors have done very little at present to encourage modern methods. The learning of the Catechism by heart is consequently still the main feature of religious instruction in the majority of elementary schools, especially in the big schools of Lancashire. The age for leaving school has now been raised (fourteen and upwards) and various tentative extras are added for the older children, as, for example, "Workshop Apologetics." There is a common model syllabus, but each diocese varies it to suit itself.

Elementary schools are now expected to teach a great deal of church music, including much difficult plain chant. In some dioceses this is compulsory. This musical instruction is a very excellent idea, but it does not always work well in practice. Unfortunately, too, it leaves less time for religious instruction. The teachers complain that there is not time for all this and the Catechism drill, and under these circumstances one fears that those teachers would not welcome psychological methods which entail so much more intellectual work than mere repetition.

The point at issue for religious instruction is printed words versus reality, the parrot system versus the living of religion. The parrot system as a system has recently been evicted from training colleges and secondary schools, but is still in general use in the majority of elementary schools.

But the picture has a brighter side. There is a definite movement towards modern methods of religious instruction in elementary schools. This movement is well started, it has its own literature and not a few adherents, even if they are still in a minority, as is the lot of pioneers.

The movement, as a *movement*, apart from the isolated endeavors of enlightened individuals, began in 1919 with the publication of a small educational monthly, *The Sower*. It was edited and written and subscribed to only by those who cared about the cause of psychological religious education.

In the first number there is an article entitled "America leads," by the late Dr. Keating, then Bishop of Northampton, who had recently visited Washington. He says: "Like Columbus, every

visitor to the United States expects his daily discovery as regular as his daily meals. Dr. Shields was one of our most interesting discoveries. True, all America had discovered him long before. But . . . how many of us were aware that we possessed, not only a Catholic pedagogical explorer of unique capacity, but also a whole pedagogical library, in our own tongue, adapted to our own circumstances, and as indisputably scientific as it is frankly Catholic?" He then gives an interesting and comprehensive account of Dr. Shields' contributions to education.

In 1920 the editor of *The Sower* outlined a scheme of graded religious instruction, and this was published as "The Sower Scheme" in 1922 and approved for optional use in the Archdiocese of Birmingham. Meanwhile Fr. Francis H. Drinkwater, founder and first editor of *The Sower*, was appointed diocesan inspector for that diocese. Several handbooks have been written, by Fr. Drinkwater and others, to supplement the "Sower Scheme," and it is now an accepted educational method. It is popular with the more enterprising and alert teacher and has worked well for several years, but it is by no means in general use. Its author says that he "regards it as no more than a compromise or halfway house," and that he is "quite sure now that all theology and Catechism, etc., should be kept for secondary school age—about twelve, say—and in primary school age religion should be learned simply through getting acquainted with religious practice, liturgical and unliturgical, with everything properly explained *en passant*, of course, and through stories, especially of Christ's life."

The trend of the progressive movement as reflected by those in authority is shown by the following extracts from reports of diocesan inspectors:

Salford, 1922-1923: The diocesan inspector tells his teachers that if they "want to keep up-to-date in their religious teaching as they have to do in their secular teaching" they should subscribe to *The Sower*.

Cardiff, 1924: "Religious instruction should never be devoid of interest . . . the practice of endless and wasteful memorizing should be carefully restrained. In fact, memorizing should come last on the list of methods of learning; and in all cases it should follow the explaining of the matter to be learnt. . . . Many of our teachers are quite rightly realizing that to give interesting and accurate instruction needs continual study and reading. In-

struction without illustration is not likely to be very attractive and illustration is not found without intelligent effort."

In the Report for the Archdiocese of Westminster, 1926, the teachers are warned that "each class will be expected to explain the portion of the Catechism which they have learnt by heart."

The Brentwood Inspector's Report for the same year says: "In some of the schools very exceptional pains are taken with the religious training of the children. . . . Of course, as for all other lessons, preparation for lessons in Religion requires much care and study . . . many schools are now provided with helpful pictures. Suitable pictures and suitable books are absolutely necessary. Without these instruction can never be perfect. Some textbooks in use are very poor, but the teacher who is a good lecturer can make them live."

The diocesan inspector for Nottingham reports in the same year: "The use of pictures in the teaching of children has borne considerable fruit, and many of the schools are now quite adequately equipped with these invaluable aids. Still I should like here, even at the risk of being wearisome, to repeat what I have pointed out more than once before, that modern and up-to-date methods may just as usefully be employed in the teaching of religion as of any other subject."

The following extracts from Reports on the Religious Inspection of the Training Colleges of England are also of interest:

1924-1925: "The advance in liturgical study is noteworthy. The Mass in its various aspects is being increasingly dealt with . . . the subjects were professedly treated as the ground work of future lessons to school children." The inspectors "feel justified in expressing the opinion that the best methods of imparting religious instruction to the young are being taught in our colleges. Papers written from this angle were clear, sound and well illustrated."

1925-1926: "Whilst great care and labor have been given to the teaching of various branches of Religious Knowledge, the main object of such teaching has not been neglected—the training of the students in the methods of imparting their knowledge to others."

1926-1927: "Various methods of imparting Religious Knowledge were adopted in our presence. We saw them at work and we saw results. Pedagogy holds an important place in the curric-

ulum of every college, and different ways had been sedulously cultivated. There was, as a rule, an interest, a personality in the lessons of the students that held throughout the attention of the classes; and the answering of the children to the questions summarizing the points dealt with in the lesson showed that the details had been clearly grasped and were well understood."

The ideal of the reform movement is indicated by these extracts from a paper by Fr. Francis H. Drinkwater which was read at a Conference of Catholic Teachers in May, 1928.

It can never be waste of time to study the Gospels, nor will anybody here wish to dismiss Our Divine Lord's example as irrelevant.

How did Our Lord teach? What methods did He adopt as being suitable for conveying truth to the human mind? . . . We may say that Our Lord had a teaching method of His own. Partly it consists of an extreme readiness to answer questions, because a question shows that the questioner's mind is ready to take in the answer. Also sometimes at an important moment Our Lord would ask a question Himself.

But in what we may call His ordinary regular ways of teaching we see two main elements. The first is narrative—the story. There are the set parables, which are so numerous, but almost any saying of His, even when not in story form, carries a picture with it and a story in germ, as it were, so closely does it keep to the concrete. Also I think it is worthy of note that Our Lord's stories are always about people.

And the second element is action—parabolic action. No need to enumerate instances—the Gospels are full of them. . . . First He somehow drew attention to the action He was going to do; then He did it; and then He explained it. With Our Lord (as afterwards with St. Francis of Assisi) action itself is a language. . . . The supreme instance of course is Our Lord's death on the Cross; first He prophesied it, then He endured it, and afterwards He "opened the Scriptures" to His disciples in order to explain what He had done on Calvary. Nor is there any need to remind you of how this action-language, this divine school where the deed is more than the word, is epitomized in the Holy Eucharist and perpetuated even to the consummation of the world, in the whole liturgical and sacramental system of the Church.

The story charged with human interest, the action charged with significance—these are the two ways of teaching chosen by Our Lord; we may fairly argue that He chose them because these are the ways in which ideas really do enter and take root in the human mind; and it will not be rash to try to discover what application of them can be made to our own work.

What is the story, then, that a Catholic education ought to narrate? What else but the story of God becoming man; of Our Lord's coming and the preparation for it, of His Life and His death, of His founding the Church, and of His care of it ever since?

And what will be the action, the living drama, charged with significance, in which the young Catholic may learn to recognize Truth and Goodness and Beauty at their very Source? What else but the liturgy, or rather the whole devotional life of Catholicism, whether liturgical or extra-liturgical—everything, in fact, that goes on in the Church.

In one word, history and liturgy, story and action, might become the twin pillars of an ideal religious training for the ordinary Catholic.

In the primary period of education these ideas could be applied quite simply and literally. Children—I mean children under twelve—ought to learn religion in a child's way; that is by doing the actions of religion and having those actions explained to them as occasion arises; and by hearing and reading stories, especially about Our Lord, and about the saints, too, in preparation for church history. Also they could learn plenty of things by heart, prayers and hymns and such like, because such things, made of the language of poetry and life, enter the mind and nourish it even if the meaning is not fully understood at the time; and the children might well be gathering a stock of memorized prayers which would stand them in good stead all their life, say, for their thanksgiving after Communion. But the children of primary age should not learn any catechism by heart, or have anything to do with the catechism at all. The Catechism and all the definitions and formulas of technical theology should be reserved for secondary school age.

One the whole, then, we are surely justified in feeling hopeful about the future of religious education in English elementary schools, and when we are tempted to feel disheartened at the slow progress which is inevitable, we may well recall Longfellow's reminder that "the mills of the gods grind slowly."

JUDITH F. SMITH.

## THE STUDENT COUNSELLOR

Among the practical means which superiors of religious communities may use for developing vocations, there is one to which we should like to call very special attention. Not only from the standpoint of vocation, indeed, but from the standpoint of the continuation of the good influences of school time and of the after-care of Catholic youth, the plan of appointing a full-time student counsellor deserves careful and systematic consideration. At the present time our pupils, even while at school, do not, in many instances, receive enough individual study of their disposition and aptitudes, and consequent counsel and guidance, either for the formation of their character or the solving of their problems in life.

While young people can react wonderfully to changes of environment, and can develop a moral resistance to protect them against evil, still it must be quite evident that life is more difficult today for the young than it was in simpler and calmer times. There are many more temptations, exterior ones at least, than in former days. Worldliness is surely on the increase, and, while there is a great deal of devotion and piety among our people, still the old family life in a tranquil and pious home is becoming more and more a thing of the past. People, even children, live as part of a mob or crowd. The world is all spread out before them, inviting and alluring. They often drift along, scarcely thinking where they are going, doing what "everybody does."

## CHOOSING A LIFE WORK

The choosing of a life work is sometimes a matter of chance or of the whim of the moment, and the young need counsel both to strengthen them against temptation and to help them to choose reasonably what they are to do in life. Those who have a religious vocation need to be encouraged, befriended, fortified in their faith and in the spirit of self-sacrifice, warned against influences and allurements which would throw them off the track. Besides, most children need advice about the forming of their character and the utilization of their talents. Education nowadays, like everything else, is manufactured wholesale. The children are divided into classes and the classes are under the care of teachers

who are often overburdened with the necessary details of school work and have very little time to interview the pupils separately and give them guidance.

Besides, not all teachers are qualified to give the sort of guidance of which we speak. Character study, character development and training is a specialty in itself, and in this age of specialties we shall do well to put character training in a foremost place. Every human being comes into this world with certain inborn tendencies, which show themselves in childhood. Some of these are excellent, but need to be disciplined and rounded out. Other tendencies are evil and dangerous and need to be strongly curbed. The child is unaware of its own nature, having very little power of self-analysis and introspection. A sympathetic, understanding and tactful older person, who can win the confidence of a child, can often point out to it its own weaknesses and put it on guard against them and thus enable the child to begin that systematic self-discipline and self-control which will counteract its predominant fault and its other defects and enable it to round out a good and happy character.

#### FUNDAMENTAL TENDENCIES

The tendencies which are at the root of the seven deadly sins are all strong in human nature, and now one and now the other manifests itself in children's characters. Some children are proud, sensitive, aloof by nature, and if they are allowed to indulge this tendency they will grow up disagreeable, sour, self-sufficient individuals. But this same tendency, in the hands of a skilful trainer of character, can be utilized to make the child subdue its faults, work energetically for self-conquest and achieve real eminence in life because its master passion has been harnessed and made a help in the strife for real self-perfection.

The Little Flower, St. Therese of the Child Jesus, tells us herself in her autobiography that her nature was very ambitious and proud, but that her sisters and her father studied her character and recognized these impulses in her. So, by their affection and by their wise instructions, they showed the little one that heaven alone is worth ambitioning, and that the greatest achievement is to love God heroically. So, as she says herself, she directed her ambition towards heavenly things, and was never satisfied until she had done everything possible to love God perfectly.

Other children are slothful and lazy by nature, but, if they are made to see the sinfulness and the danger of laziness, they may be set upon a career of determined self-discipline which will make them industrious and efficient, at least to a much greater degree than if they had grown up in laziness. Other children still show early in life a selfish and self-centered spirit, which needs to be strongly thrown off its center and made to see the beauty of helping others and serving others. If they can once be given an intellectual grasp of the beauty of unselfishness and the danger of future unhappiness and failure which lies hidden in their character, they can achieve by practice what others have by nature and become kindly and unselfish persons.

#### THE SELF-INDULGENT

The same thing may be said of those children who have an inordinate love of pleasure and self-gratification in its various forms. They, especially, need to be put on their guard and to learn that self-discipline of many little mortifications, which will accustom them to self-control and self-denial so that they can conquer their excessive love of pleasure. Children with an irascible, tempestuous disposition, who fly into fits of anger, likewise need discipline, but of another kind. They have to be made to see the unseemliness and wrong of a bad temper, and how it will spoil their own life and the life of others if unchecked. They need also, as all children do, to be made to see the brighter and happier side of self-control and the greater power and nobility they can gain by overcoming their defects of character. The life-long struggle with a bad temper has made many a man humble and gentle, sympathetic and meek, and at the same time strong and steadfast because of his self-discipline.

Envy and jealousy, spitefulness towards others, and all that we sum up under the word "uncharitableness," is unfortunately the characteristic of some children, and they are in sore need to be moved to realize how their life will be ruined and their soul soured by this vice unless they take earnest pains to overcome it. We owe it to the children to give them these helps in character training for their own sake, lest they ruin their lives for want of being warned. It will be too late, in after years, to try to save them, but during the plastic time of youth much can be done to remold faulty characters.

## CHARACTER AND VOCATIONS

But, from the standpoint of the cultivation of vocations, such character training is of supreme importance, because the very faults and defects of which we have spoken often form the most serious impediments in following the call to the religious life. The proud child shrinks instinctively from the humiliations and self-denial of the religious life. The covetous child experiences an immense repugnance to giving up all worldly goods and opportunities. The lover of pleasure, especially in our day when pleasures are so multiplied and easy of access, is horrified at the thought of never again going to the movies or to a dance or having a free fling at all other amusements of the day. The child who is a victim of anger could never bear the humiliation of the religious life nor the give-and-take of community existence.

So, in helping these children to subdue their predominant fault, we also prepare them for the entrance into the religious life and make their novitiate much easier. At the same time we develop in them the spirit of self-sacrifice and of faith, which are indispensable for leaving the world and following Christ. For every struggle they make against their predominant fault, every little sacrifice they offer up, is to be motived by faith, which thus increases with exercise. Such acts of personal self-control also develop the spirit of self-sacrifice. To leave the world and enter religion is an immense effort of faith and self-denial, but that very effort has to be prepared for by many previous little victories.

The student counsellor, if she gives her whole time to the study and development of the characters of the children and to their personal guidance, can do wonders to help them. First she can make them understand their own character, and see their defects without discouragement and recognize their good qualities without elation. Then, in the practical struggles of everyday life, she can teach them, little by little, to wear away the excessive tendencies we have mentioned and to round out the beautiful lineaments of a fine and noble character.

## GUIDANCE IN READING

The student counsellor ought to be well trained and skilful in helping the children both in their intellectual and spiritual life. The hodge podge of reading in which our children seek for amuse-

ment is more calculated to confuse and poison their minds than to strengthen and nourish them. To get children to read the right books and especially to make them wish to read them and to avoid whatever is dangerous and harmful, or merely cheap and vulgar, is one of the most necessary and difficult of all the elements of our education. I seem to hear some of our former students and our experienced teachers say, "And it is also the most neglected." It is quite amazing how little effective work is done to give the pupils a personal ambition for good reading and a personal distaste for what is indifferent and bad.

Watch the graduates of our schools today and see what they read—the cheapest of cheap periodical literature and some of those best sellers which appeal to morbid and sinful curiosity. Even if they have a cultured taste in reading, which is the vast exception, how many of our people aspire to be really familiar with the best in Catholic literature and to keep up this happy familiarity? Until we realize the influence of reading on vocations and do something practical to get our children to read the right books, we shall be missing a tremendous opportunity in the development of vocations. Very many Religious can trace their vocation to good reading, and many, even of those who are not aware of the fact, are really in the religious life at the present time because the grace of God flowed to them in the channels of good books.

To study the aptitudes and interests of a child and then to direct these along the ways of good reading is one of the most important tasks that could be given to any member of a teaching community. Yet, in most of our institutions of learning, this task is overlooked, or else it is a part of the routine school work. The children are given books to read as tasks, and they associate the reading of Catholic books with other tedious drudgeries which they intend to be rid of as soon as they leave school. The whole subject of Catholic reading is, of course, so vast as to merit separate consideration from the standpoint of vocational development, but we merely mention it now so as to call attention to a great function of the student counsellor, the systematic encouragement of good reading.

#### HELPING THE GRADUATES

Although the work of the student counsellor will begin with the pupils at school, she ought, with the assistance of the rest

of the community, to keep in touch with the graduates, and she will be able to do this all the better if she gets a real hold on the affections and confidence of the pupils while they are at school. She should be permanently established in one institution and not be changed around from place to place without urgent reason. She should always be there to welcome the old students when they come back to school, and should keep in touch with them by correspondence when necessary, so they may always feel that there is a special friend of theirs, at their service constantly, and consecrated to their interests. Little by little, she will be able to reach out to the other graduates whom she has not known, who were before her time. Some of the mothers of the present students will be included in this number, and, while she helps their daughters, she can influence their home life also. The continuance of their character formation, their faithfulness to religious duties, their persistence in good reading and active charity, their constancy in good works—all these things she can help by her influence.

#### THE QUALIFICATIONS NEEDED

What are the characteristics required in a student counsellor? The work is a very exacting one and the Religious appointed for it should be carefully chosen. She must, of course, be a specially good Religious, because the work is not without its perils. She must have a personality which is attractive and winsome, because her activities will be difficult enough at best, but impossible if she cannot sway her charges by affection, kindness and sympathy. She needs experience, because nothing will take the place of experience in guiding others. But these are rather exacting qualifications and hard to find in one individual. True, but they are worth looking for, developing and training. In some communities the very providential individual will be at hand, but she will probably be needed for other things. Very well, then, it is a question which is the more important—the other thing which she is needed for, or this necessary task of training character and guiding destinies. If the community is not willing to sacrifice other activities for the sake of this one, there is no use of talking about the matter at all, because student guidance is impossible unless some one will give energy enough, study and thought enough to make it a success. If it were easy, it would

probably not be worth doing; but, being highly important, it is also highly difficult.

#### WHAT NOW BECOMES OF THEM?

Yet the whole fruitfulness of our educational system would be greatly increased by such activities. At the present time our pupils go out and are lost to us in great measure. Ask the religious teachers, "What becomes of your former pupils?" and many of them will say, as many have said before: "They go out and we lose track of them." Some faithful ones still "rally 'round," but what of the number who are entirely swallowed up in the great world? Precious vocations were among them, fine opportunities of Catholic service, the real flower of our Catholic system of education. It is a pitiful thing if we have to say of all this fine material of young talent: "They go out and we lose track of them." You may be quite sure that the world, the flesh and the devil never lose track of them. When they leave the defending walls of school, they come upon the real trials of their lives. If they go out well trained in character, sure of themselves, on guard against their bad qualities, accustomed to self-sacrifice, and if they have some kind and known friend of theirs in the community whose task it is to keep in touch with them and help them, then at least we are doing much to keep them under good influence. But if we merely abandon them, like leaves that fall off a tree and blow down the wind, then we are surely acting very unwisely, especially from the standpoint of cultivating vocations.

There is another aspect of the work of the student counsellor which is also of high importance. It is that of helping the students to decide where they will be most happy in life, for what position or way of life they are best suited, whither the grace of God is calling them—in other words, what is their vocation. This function of the student counsellor is an even more difficult one than the question of the development of vocations, about which we have been speaking. But it deserves treatment in a separate article.

EDWARD F. GARESCHE, S. J.

## THE ASSIMILATION OF CATHOLIC IDEALS THROUGH THE EIGHT BEATITUDES—III

*The Third Beatitude:* Blessed are they that mourn, for they shall be comforted.

*Objective in teaching this Beatitude:* To create in the student the desire to strive for an understanding of the Christian attitude toward pain, sorrow, suffering, and to adapt the lesson to his own life.

### MEETING I

*Preparation and exploration:* The pre-test may take such form as the following: What is your idea of the value of suffering, physical and mental? of the value of sorrow? of the value of adversity? Have you read or heard any explanation of suffering that was satisfactory to you? In your relationship with the members of your family circle, your friends, and society, what significance has sorrow or suffering had?

If time permits, an oral discussion centering around these points will be profitable. From the careful consideration of the pre-test papers, the teacher will determine what material must be presented to the group in order to give them, individually and collectively, the Catholic attitude toward suffering and sorrow.

*Presentation:* This will include a rapid survey of the field of the Beatitude, giving to it only so much time as is needed to clarify unfamiliar points and to arouse interest and curiosity. Two books of decided value to the instructor in the presentation of this ideal are B. W. Maturin's *Laws of the Spiritual Life* and Owen Francis Dudley's *The Shadow on the Earth* (both are Longmans, Green & Co. publications). Kenelm Digby's *Mores Catholici*, if available, is invaluable in its wealth of illustrations of the Beatitudes.

The following points might be presented briefly:

The setting: The Sermon on the Mount. Christ's gift to the world: earthly contentment and peace through acceptance of sorrow and suffering.

- A. The necessity of an understanding of sorrow and suffering:
  1. The human race has always been marked by their presence;

they are present among our friends and with us. How have they affected the character of others? our characters? thoughtful characters? frivolous characters?

*B.* The function of the Christian religion: to train the soul to such confidence in God's justice and love as to make it ready to accept suffering in undisturbed peace; to remove all doubt as to the character of God; to reveal God Himself.

*C.* The relationship between the Catholic ideals of detachment and self-control and that of the Christian acceptance of suffering and sorrow. The difference between pessimism, melancholy, and Christian fortitude. (Do not give solution but arouse interest in discovering the solution of these points.)

Distribute at the end of this class meeting mimeographed material and reading lists, directing especially the trend of mental activity for the month. The assimilation of these will occupy the greater part of the month.

*Assimilation:* The students will continue the activities, such as the personal record of readings and the reaction to the books or articles in the periodicals, the daily journal of efforts made to acquire the ideal of Christian fortitude, the opportunities for striving toward the ideals of detachment and self-control. Every opportunity will be utilized for strengthening the formation of desirable habits centering around this Beatitude.

#### MIMEOGRAPHED MATERIAL (SUGGESTED FORM)

From your readings try to develop a clear understanding of true human friendship: its foundation, its nature, its value, and means for strengthening it.

Try to extend this idea of friendship to take in the relationship between the soul and God.

In what ways will the Christian acceptance of every day trials, sorrows, and sufferings strengthen us against the modern temptation to deny the existence of God because of the existence of evil and suffering in the world? What illustrations of these ways have you found or can you find in your reading?

What should be my attitude toward my own personal sorrows and sufferings? Should I try to escape all trials? How have I met such experiences in the past?

What has helped me most? my faith? prayer? the Sacraments? visits to the Blessed Sacrament? instructions or sermons? books?

the example of my parents or some member of my family? the example of friends? How has suffering, experienced by others or observed in others, helped me to gain a more personal knowledge of God?

Does the revelation of God as the Comforter of the individual soul differ from the revelation of God to His Church? What books or experiences have made clear this point to me? What instances in our Lord's life reveal Him more clearly as a Comforter?

What should be my attitude toward suffering or sorrow in my family? among my friends? among my acquaintances? What can I do to help others to take the right attitude toward sorrow and suffering?

What is my understanding of the "right attitude"? What books have helped me most in giving this understanding? What readings on this subject would I recommend to another of my own age?

How would I explain to a classmate or friend of my own age the real function of suffering and sorrow as understood by Christians?

From my readings, what books or articles would I select as illustrating the sensitizing power of the religion of Christ? Have I found how the Church answers the arguments of the atheists and the exponents of humanitarianism against pain and suffering? the arguments of the pessimists? of the Christian Scientists? What readings or teachings were most helpful on this point?

How can a consideration of this Christian attitude toward pain and suffering help me to welcome slighter sufferings, such as humiliations?

What thoughts helpful in understanding the mystery of pain and suffering can I draw from meditating on the Five Sorrowful Mysteries of the Rosary? (Mother St. Paul's *His Mother's Beads*, pamphlet in "Irish Messenger" series, valuable in directing the meditations.)

#### SUGGESTED READINGS

A Kempis, Thomas, Following of Christ; *America*, Editorial: "A Growing Homicide Record," 39:30, April 21, 1928 (Schools must develop character to impress on the individual the necessity of obeying the laws of God and man); Bible, St. John 16:5-33,

14:1-3, 19:1; St. Luke 23:16, 22; Epistle, Feast of St. Martin I, Pope, Nov. 12; Isaias 53:8; Carroll, Rev. P. J., The Man-God, Chap. 20—Parables of struggle and perseverance; *Catholic World*, 127:609, Aug., 1928, "An Irish Guide to Happiness"; Charles, Rev. Pierre, Prayer for All Times; Chesterton, G. K., "The Ignoramus and the Agnostic," *America*, 38:262 ff., Dec. 24, 1927; "On Courage and Independence," *America*, 38:412 ff., Feb. 4, 1928; Cooper, Lane, Two Views of Education—Literature as an antidote to fear, 105 ff.; Daly, T. A., "All's Well," "My Prayer" (Magnificat Leaflets); Davies, Seven Times Seven; Driscoll, Annette S. "In Memoriam—Katherine E. Conway," *Catholic World*, 127:481, Jan., 1928; Dudley, Owen Francis, The Shadow on the Earth, Will Men Be Like Gods?; Eaton, Rev. Robert, The Ministry of Reconciliation (the sound doctrine of the Church and also the spirit of the tender compassion of the Good Shepherd); Elliott, Rev. W., C.S.P., The Mystery of Suffering, Paulist Press; Hill: The Catholic's Ready Answer: Free Thought, 228 ff., Spiritism, 456 ff.; Kienberger, Rev. V. F., O.P., Benediction from Solitude, 50 ff., 67 ff., 79 ff., 153 ff.; Kilmer, Joyce, "The Death of a Soldier in France" (Resignation to God's Will); Klaas, Rev. A. C., S.J., "Robert Southwell, Jesuit Martyr—Poet," *Catholic World*, 127-467, Jan., 1928; Klarmann, Father, The Princess of Gan-Sar (Mary Magdalen); Knox, Ronald, "On Being Happy," *America*, 37:585, Oct. 1, 1927; "Laureate of the Passion—Jacopone de Todi," *Catholic World*, 127:86, Apr., 1928; Maturin, B. W., Laws of the Spiritual Life, 93 ff.; Macgregor, R. R., "Thinking Minus," *America*, 38:385, Jan. 28, 1928; Mallock, W. H., Is Life Worth Living?, p. 310 (Faith not a fetter only; it is a support); McSorley, Rev. Joseph, C.S.P., "Father Elliot," *Catholic World*, 127:296, June, 1928; Mother St. Paul: His Mother's Beads, "Irish Messenger" Series; Nepvew, Like Unto Him, p. 29 ff.; Newman, Cardinal, Neglect of Divine Calls and Warnings (pamphlet, Ave Maria Press); Oldmeadow, Ernest, The Hare; O'Meara, Kathleen, Life of Cure of Ars; O'Rahilly, Alfred, Father William Doyle, S.J., p. 178 ff. (Discouragement is the devil's pet walking stick), 195 ff. (Lack of reliance on God. Suffering); O'Reilly, Nan, "Trappings of Woe," *Catholic World*, 127:447 ff., Jan., 1928; O'Reilly, J. B., Mondyne Joe (Penal Prisons in Australia); Patmore, Coventry, "The Toys"; Pendleton, Louis, "The Personal Appearance of Christ," *Catholic World*, 127:86, April, 1928; Pullen, Elizabeth,

"Francis Thompson," *Catholic World*, 127:38, April, 1928; Schuyler, Rev. H. C., *The Courage of Christ*; Sherwood, Grace, "When Somebody Asked," *Sentinel of the Blessed Sacrament*, 31:277, May, 1928; Stoddard, John L., *Rebuilding a Lost Faith*; Tabb, Jennie M., *Father Tabb: His Life Work*; Taggart, Marion A., *The Cable* (A chivalrous heroine whose Faith so strengthens her character that she makes great sacrifices for it); Tenison, E. M., Louise Imogen Guiney; Tracy, Vera Marie, "All the Aprils," *Catholic World*, 127:16, April, 1928.

#### MEETING IV

*Organization:* Without the use of books or notes, the student will show her understanding of this ideal of Christian life by the organization of her thoughts centering around the points stressed in the presentation.

Such questions as follow are merely suggestive of the nature of the work that might be required:

1. What is your understanding of the necessity of sorrow and suffering in our lives and their possible effects upon our characters?
2. How can our religion help us to acquire such confidence in God's justice and love that we shall accept suffering or happiness with equanimity?
3. How shall you answer such arguments as the pessimist will raise against the Christian teachings on the necessity of pain and sorrow? the arguments of the atheist? those of the Christian Scientist?

#### MEETING V

*Recitation:* An oral discussion of the main divisions of the Beatitude. Individual reports on topics selected by the students during the period of assimilation will serve as the basis of discussion.

Magnificat Leaflets which are excellent to drive home the truth of this ideal: A Prayer, 10; Come to Me, 138; He Never Forgets, 37; If I Could Know, 40; Thy Will be Done; Trust Him; St. Teresa's Book Mark; Union with God; We Two; Confidence (in God); God Holds the Key; I Shall Not Doubt; Sacrifice.

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## NOTES ON THE TEACHING OF RELIGION

The purpose of this section is to discuss aims and practices in the teaching of religion. Its hope is to serve as a clearing house for ideas and experiences and thus to serve teachers not only in the elementary schools but in the high school and college as well. Suggestions, queries, accounts of devices successfully used, will be appreciated.

### EDUCATION FOR HUMILITY

One is but stating a truism when one asserts that it is the function of education to make changes, to effect differences in the character and personality of the learner. To say that education is directed development is only expressing this truism in other words. The information contained in textbooks and courses of study, the skills involved in the form subjects, become educative only when they are assimilated—that is to say, when they enter into the very warp and woof of the child's thinking and feeling, and modify, albeit subtly, his conduct. The more fundamental the changes wrought, provided they are in accordance with right reason and the will of God, the finer the education. The memorization of facts and the acquisition of skills, which leave the character unchanged, is the definition of superficial education.

The index of one's true character, of the differences made by one's education, is one's sense of values, as exhibited in attitudes or ideals. The things that give us joy and the things that give us pain reveal what we really are. Ideas flow over into conduct when they become dynamic by reason of the feeling tone that is associated with them. It is love that transmutes an idea into an ideal by making it personally valuable to us. My habitual emotional reactions are my attitudes. They are born of the union between the love in my heart and the idea in my mind. The ultimate test of their validity is the truth of the idea. The old adage to the contrary notwithstanding, we have all the right in the world to argue about tastes, futile though such argument may be.

The tremendous importance of attitudes in the field of religious education is apparent. We learn the Truth that the Truth may make us free, because we "continue in it" and practice it through love. Every dogma of our religion has its dynamic aspect; the

while it is a rule of faith, it is a rule of conduct. It is not merely something to be known, but likewise something to be done. Now the subject of virtuous activity is, of course, the will, but the will is moved by truth under the aspect of goodness. Delight precedes desire and awakens love. When St. Paul says that he "counts all things to be lost for the excellent knowledge of Jesus Christ, my Lord," he is expressing more than an intellectual judgment. He is revealing his attitude, his feeling, toward everything else, as compared with his attitude, his feeling, toward Jesus Christ. He exhibits a saint's sense of values.

Now there is one fundamental Christian attitude, basic to every other, an indispensable condition for the practice of true Christian virtue. That attitude is humility. Our Blessed Saviour points to it as the key to His Character. "Learn of Me, for I am meek and humble of heart." Intellectually it is based on a true understanding of final causes, an understanding, by the way, that the modern world has lost; practically, it consists in loving God above all things, and regarding ourselves with the contempt which our nothingness deserves. It is the only valid basis for any thoroughgoing sense of responsibility.

The humble man understands that the meaning of his existence is not to be found in himself or in any created being. Not his own individual aggrandizement, on the one hand, nor the progress of society, on the other, can explain his being. He was created by God for the purposes of God and his life is meaningless except in as far as it is directed by the will of God. Everything else, development of personality, social efficiency material amelioration, belongs to the realm of secondary causes, to be valued and employed in subordination to, and according to the rule of the Primary Cause, which is God.

The humble man not only understands this truth; he is delighted with it and finds in it the source of his happiness. It brings rest and peace to his soul. It colors all his relationships. It is his fundamental attitude toward life. Because of it, he is reverent, charitable, self-sacrificing, courageous, diligent, noble. He is fundamentally just, because he renders all things to God, to Whom all things are due. There is a gladness, a willingness, a spontaneity, a magnanimity, in his complete dedication to the service of God and of his fellow-man, that is born of the truth which he loves.

The teacher of religion might well ponder over these words from the Gospel of St. John, ii, 24, 25. "But Jesus did not trust Himself to them, for that He knew all men, and because He needed not that any should give testimony of man, for He knew what was in man." We hear much these days of Catholic leadership, of drives for bigger and better Catholic this and that, of progress reckoned quantitatively and extensively, of recommendation of the methods of the Uplift as worthy of Catholic emulation. Would it be safe for Jesus to trust Himself to these things, knowing, as He does, what is in man? Unless the seed dies, it remains alone. Great movements are safe only in the hands of humble men. Catholic schools can best inspire zeal for the Kingdom of Christ by sending forth graduates who are meek and humble of heart. The only uplift which can win the confidence of the Sacred Heart of Jesus is that which springs from the lowliness of its sponsors.

A primary obligation of the teacher of religion would seem to be this—to render his pupil trustworthy in the eyes of the Saviour by instilling in him that right attitude toward God and himself which will set his feet in the paths of humility. Nor can it be taken for granted that this will happen automatically from the exposition of Catholic dogma and habituation to external religious practice. In some rare souls, with the grace of God, it will. Without the grace of God, it will happen in no soul. But the average soul requires definite instruction and leading. It needs to be made conscious of the ideal and its implications, and this in terms of every-day life. Humility is the hardest of all the virtues to practice, because it contradicts the strongest impulses of fallen nature. The only way to insure the achievement of educational outcomes of any kind is to make them definite. They need to be definite in the mind of the teacher and in the mind of the pupil. If, as someone has said, incidental learning is no learning at all, then an outcome of such vital importance as humility cannot be left to the mercy of chance.

There is no denying the fact that the inculcation of humility requires much wisdom and insight into human nature on the part of the teacher. The child must become conscious of the ideal, but dare not become self-conscious concerning his advance toward it. Self-conscious humility is a travesty on the virtue. Dickens exhibits its ugliness in the character of Uriah Heep. It would not do to take the twelve degrees of St. Benedict and grade

the child on his progress through them. The child who knows how humble he is, is not humble at all. Well intentioned though mistaken zeal has utilized gold stars and other frumpery of natural emulation to bribe children to receive Holy Communion frequently with what evil results, Heaven only knows, in the formation of their attitude toward their Eucharistic Saviour. Pedagogical Babbitry has no place in the teaching of humility.

Two attitudes are basic to humility. One is a deep sense of reverence for God and of absolute dependency upon Him. The other is a conviction of our own utter nothingness apart from God. By striving constantly to develop these two attitudes, we lay the foundations of an humble character.

The first step is to help the child to achieve a true and deep concept of God. For this a metaphysical definition that he may possibly understand when he grows up will not suffice. In God, the child lives and moves and has his being, in a very intimate way. Of this fact he should be made conscious. The best approach for little children is through the Word made Flesh. Who sees Him, sees the Father. His Humanity, like a parable, reveals His Divinity. There is no subject-matter for the primary grades to compare in effectiveness with the Life of Our Saviour.

Through Jesus Christ, the child learns the great fundamental truth that God is his Father. This reaches into his own experience and brings home to him the lesson of dependency. A father is one who watches over us, who cares for us, feeds us, shows us the way to do things. A father loves his child, and the child instinctively trusts him. Here is an apperceptive soil for implanting the seed of a real, personal notion of God, and of that feeling of dependency out of which humility grows. This is the notion and feeling which will cast out the fear that is born of self-love and inspire the courage that makes abandonment to the Will of God and true Christian charity possible.

In his First Book in Religion, Dr. Shields has shown a beautiful understanding of this truth. He leads the child to rise from his natural, instinctive dependency on his parents to that sense of dependency on God, which is the only valid basis for unselfishness. Jesus, the Lover of little ones; Jesus, Who fed the multitude; Jesus, Who stilled the tempest; Jesus, Who cured the sick; Jesus, Who taught us the way to heaven, is understandable to little children who know what it is to need love and

food and protection and remedy and a model to imitate. Back of their fathers and mothers, back of the parent birds whose instinct guides them in the care of their young, they see Jesus and His Heavenly Father. They begin to grasp the meaning of Divine Providence. The seed of generosity has been sown. They have confidence in the word of the Saviour when He says, "Seek ye first the Kingdom of God and His justice, and all the rest shall be added unto you." Selfish dependence gradually yields to unselfish service.

Naturally, Dr. Shields did not expect this to be accomplished by the mere reading of a book. The book is but a summation of a curriculum of activities whose philosophy is learning through doing. By experience the child learns not only that it is safe to be unselfish but that it brings delights. He senses the meaning in the declaration of Jesus—"Your Heavenly Father loveth you."

In the upper grades, the college and the high school, this sense of dependency upon God should be heightened. Among other means that can be used for this purpose, none can surpass the development of the spirit of prayer. Mental prayer, with its attendant interest in things spiritual, should have a very large place in the religion curriculum at every level.

A word of caution might be ventured here with regard to the over-emphasis upon purely natural means for combating sin and temptation. That these should be utilized wherever possible goes without saying. All that we hold concerning occasions of sin and their avoidance proves this. But, after all, it is the grace of God that alone can keep a man good. Hence prayer will always remain the best means for overcoming temptation and building Christian character. There is no surer index of the presence of self-love and the absence of humility than contempt for the power of prayer. The old-fashioned director of souls, whose only advice to the erring was to pray hard, was much nearer to truth than the modern adviser of youth who puts all of his faith in psychological guidance and natural codes.

In passing, we might remind ourselves of the power there is in natural science, properly taught, to impress the learner with reverence for the Creator. Nature study and geography in the elementary schools, general science, biology, physics, chemistry and astronomy, in high school and college, are strikingly revelatory of the power, the wisdom, the providence, and the love of

God. I shall never forget the loving awe written in the faces of fourth graders who visited the Smithsonian Museum as part of their work in religion, and there beheld a real beehive in full operation. They will always know what the catechism means by saying God is omniscient.

In many ways, the second attitude mentioned above, distrust of self and a realization of one's unworthiness, is difficult to develop in this modern world that tends to exalt human nature almost to the point of deification. The race is still heady with its successes in the realm of natural sciences, and the prophets of the hour are proclaiming an era when men will be like gods. The best antidote for this error is an insistence on the fact of sin, original and personal. It is in his second year that Dr. Shields develops this concept, after the child has a sense of the goodness of God, deep enough for him to realize the hateful ingratitude and folly that is involved in the transgression of His law. By contrast, the sinlessness of Our Blessed Lady, the humble handmaid of the Lord, brings this lesson out in strong relief. In the third year, he goes on to lay the foundation for an understanding of sacrifice, through which and out of which comes power to vanquish sin. From the Cross of Jesus and its continuation in the Mass, the child glimpses the great truth that life to Christ comes from death to self and that, whilst without Him we can do nothing, in His strength we can do all things.

Negatively, this development can be fostered by keeping out of the classroom and the school all of those devices which are calculated to develop pride and vanity. Emulation is a potent element in education when it is used wisely, but its very potency tempts the teacher to use it with unwise. Anything which tends to make a child conscious of his superiority in comparison with his fellows is dangerous. If that sense of superiority fills him with a deepening consciousness of responsibility, all is well. But if it breeds anything savoring of contempt for his less favored companions, then it is bad. Comparisons are never more odious than when made in a classroom. A lifetime is not long enough for some people to get over the winning of a prize in school.

One test of good teaching is the inclusiveness of motivation. A teacher who succeeds in getting one or two bright boys or girls to accomplish marvels for the sake of a gold medal, a scholarship or any other bribe, could in all likelihood profit by a good act of

contrition and some meditation on humility. There is an insidious temptation that we teachers must guard against—to use our pupils to feed our own vanity. That is the ideal Catholic classroom in which every child is working up to the full limit of his ability, not to get a prize, but to give a maximum of glory to God through zealous performance of his duty. If this ideal is impossible, and we know from personal observation and experience that it is not, then Catholic education, in the truest sense of the term, is impossible.

Perhaps all of this will appeal to many readers as a counsel of perfection. And so it is, but it is addressed to Catholic teachers in Catholic schools, whose educational ideal is summed up in the virtues of Our Blessed Saviour. The perfection of Christ's revelation is in the Eight Beatitudes and not in the Ten Commandments. We Christians, who are called to imitate the perfection of Our Heavenly Father, are but unprofitable servants when we have fulfilled the law. Were mere natural morality all that is required, we would not need Catholic schools. But God's purpose, through our feeble efforts, is to "re-establish all things in Christ." This is our mission to society and to our own nation in particular. This is the "difference" that our schools must make. A godless age needs the example of godly men and women. And the basis of godliness is humility.

GEORGE JOHNSON.

## EDUCATIONAL NOTES

### INAUGURATION CEREMONIES AT THE CATHOLIC UNIVERSITY

The inauguration of the Right Rev. James H. Ryan as the fifth rector of the Catholic University of America will take place on November 14, in the University Gymnasium. The occasion will be one of great solemnity and impressiveness and will bring together a large number of representatives of the academic world and of the leading American learned societies. Since the inauguration is to take place at the same time as the meeting of the board of trustees of the University and the annual meeting of the American Hierarchy, a large number of prominent visiting churchmen will be present at the exercises, which will be purely academic. Cardinal O'Connell, of Boston, President of the Board of Trustees, will preside. Archbishop Curley, of Baltimore, Chancellor of the University, will present the decree of appointment and the insignia of the rector's office to Monsignor Ryan. Addresses by the new rector and a representative of the Association of American Universities will then follow.

Plans for the inauguration are now being outlined by a committee of the faculty recently appointed. The committee is as follows: The vice-rector, Monsignor Edward A. Pace, Dean Hardee Chambliss, Professors Deering, Cooper, Motry and Hayden, and Mr. Cain. Invitations to the inauguration will be sent to prominent government officials, members of the diplomatic corps, officers of American Universities and learned societies, and other representatives of the intellectual and social life of the United States.

### AMERICAN EDUCATION WEEK

The National Catholic Welfare Conference has issued the following suggestive program for the observation of American Education Week, November 5-11:

#### *Constitution Day*

Monday, November 5, 1928

1. The Constitution—the greatest inheritance of this generation of Americans.
2. The conditions that produced the Constitution.
3. Paternalism: the antithesis of the American system of government.

4. The Supreme Court—the living voice of the Constitution.  
*Slogan*—Liberty, justice, and equal opportunity for all.

*Health Education Day*

Tuesday, November 6, 1928

1. Benefits of health education in elementary schools.
  2. What Catholic schools are doing in health education.
  3. Need of more extensive health work in Catholic schools.
  4. The doctrine of health through will power.
- Slogan*—Education in health is good civic training.

*Religious Teacher Day*

Wednesday, November 7, 1928

1. The contribution of the religious teacher to the progress of Catholic education.
2. The rôle of the home, the school and the Church in the formation of character.
3. How can we secure more religious vocations?
4. The training of the religious teacher.

*Slogan*—The religious teacher is the greatest asset of Catholic education.

*Catholic Parish School Day*

Thursday, November 8, 1928

1. Organization and work of the parish school.
  2. The parish school and the Catholic high school.
  3. Catholic education since 1920.
  4. How parent-teacher associations can aid Catholic schools.
- Slogan*—Love of God and Country is taught in the Catholic parish school.

*Patriotism Day*

Friday, November 9, 1928

1. Patriotism as a civic virtue.
  2. Great Catholic patriots.
  3. The remedy for governmental evils—intelligent use of the ballot.
  4. What the flag stands for.
- Slogan*—The first duty of the citizen is obedience to law.

*Catholic High School and College Day*

Saturday, November 10, 1928

1. Endowments for Catholic colleges.
2. Graduate study in Catholic colleges and universities.
3. The growth of the Catholic high school system, 1915-28.
4. Why a Catholic college education?

*Slogan*—True education should tend to make one pious as well as learned.

*For God and Country Religious Education Day*

Sunday, November 11, 1928

1. Decrees of the Church on attendance at Catholic schools.
2. Why religion must be an integral part of true education.
3. The role of the laity in the establishment and maintenance of Catholic schools.
4. Principles of Catholic education which call for the maintenance of a separate system of schools.

*Slogan*—Every Catholic child in a Catholic school.

THE CATHOLIC RURAL LIFE CONFERENCE

The sixth annual convention of the Catholic Rural Life Conference held in Atchison, Kansas, October 26 and 27, made a new record in attendance and in sustained interest. Enjoying the wonderful hospitality of St. Benedict's Abbey, and encouraged by the presence of six bishops, clergy and laity in attendance from many dioceses quickly got down to the work of the convention.

For the first time the problems of adjusting rural Catholic schools to rural environment and needs was frankly faced in a national gathering. The subject was ably presented by Dr. John Wolfe, superintendent of schools of the Archdiocese of Dubuque. The discussion which followed indicated that a live question had been opened for the consideration of Catholic educators.

The participation of Catholic farmers was also a new feature of the convention. The "Business of Farming," a topic presented by Professor Grimes of the Kansas State College, was a subject of animated discussion by farmers from nearby states. Father Luckey's success in creating the farmer's section of the Conference gives hopeful augury for the future.

Finally there was the Farm Women's section. Coming in numbers beyond all expectation they filled the large assembly room to overflowing. Their chief interest during the convention centered around the problems of the farm home. That interest was sustained through morning and afternoon sessions and did not abate until the call came for the final solemn Benediction.

The following resolutions in reference to education were adopted:

Every effort should be made to extend the benefits of Catholic schools to our rural parishes as the most essential means of attaining our social, cultural, and religious ideals.

The effectiveness of rural schools, both parish schools and public schools, will be greatly increased by adapting the curriculum and course of rural schools to the actual needs of the rural population. Such an adaptation is demanded not only by the conditions, and environment of rural teaching, but also by the need of presenting, in a proper light, the genuine opportunities that rural life offers to the growing boy and girl.

Careful attention and study should be devoted in our Catholic graduate schools, our schools of pedagogy and of sociology to the needs of the rural school curriculum, as well as to the problems of rural sociology in the light of Catholic principles. Teachers in elementary rural schools should receive such normal-school instruction as will best fit them to cope with the rural school situation.

The summer vacation schools, despite their encouraging growth to the present date, should be established in a much larger number of the ten thousand parishes of the United States which are still deprived of parish schools. During the coming year we hope that a thousand parishes may be brought to avail themselves of this proved and practical means of instruction in Catholic faith and practice.

Groups of seminarians, such as the St. Paul Seminary Mission Society, have set an excellent example as vacation catechists. Great good can be accomplished if the students in all our seminaries will study the spiritual and material needs of our rural population, and will show an active interest in their behalf.

Diocesan conferences on rural life should continue to be encouraged, as a means of creating a better understanding of these needs on the part of both clergy and laity.

The papers read will appear in *Catholic Rural Life*, Washington, D. C., the organ of the Catholic Rural Life Conference.

## REVIEWS AND NOTICES

**I Belong to God**, by Lillian Clark. New York: Longmans, Green & Co., 1928.

Why training in mental prayer should be restricted to seminaries and novitiates is something of a puzzle. Long ago, the Prophet cried out, "With desolation is the whole world made desolate because no one thinketh in his heart." Empty heads often make empty hearts, and what a pity to have a child's heart empty of Christ! The forward movement in religious instruction is bringing to children a rightful possession, when it teaches them how to think prayerfully. "This is eternal life, that they may *know* Thee." To know Christ is something more than ability to recognize His picture or statue. Mental prayer is the bridge going over from acquaintance to friendship.

"I Belong to God" is a product of the new movement. In it, we find "great truths in simple stories for children and lovers of children." The topics treated are God Creating, God Redeeming, God in the Soul, Sin, Hell, Heaven and Grace, Christ's Nativity, Holy Communion and Confirmation. A series of drawings by Claire Armstrong are delightfully interspersed with the tales. They are artistic, with a special appeal for children, not "big people's" pictures cut down.

Someone has called meditation "day-dreaming," in the sense that it is a controlled reverie. Surely the fertile imagination of the child lends itself to this. To make use of the child's interest in stories to develop a religious imagination and a religious memory is hardly an exaggerated aim. Saint Thomas, in speaking of meditation, says that the "weakness of the human mind requires to be led as it were by the hand to the knowledge and love of things divine, by aid of the things of sense that are known to us." (2, 2ae, 82, 4.)

For its purposes, the book is admirable. The drawings fit in the places where they will most stimulate and keep aglow the imagination. The devices indicated to deepen the meaning, such as closing the eyes after a word-picture, thinking by oneself, talking to God "as you do to your mother or your little friends," are very practicable.

In a few places, however, we found a rather sudden swing from

an ordinary thought to a sublime one; in others, the language, although well-chosen and beautiful, seems to us to be outside the experience of the average child. Yet the whole spirit of the narratives minimizes, if not entirely destroys, these few defects.

An unusual opportunity to bring out a much-needed understanding of temptation was lost, we think, when the author, after elaborating on the tests of Adam and the Angels, jumps to a concluding prayer that we be saved from their fate. The parallel in our lives should have been emphasized. For effectiveness, too, we suggest that the concluding prayers be made more definite by adding a practical resolution for the everyday life of the child.

The little children and all who are fortunate enough to come under the influence of this book have reason to say with the Psalmist, "I remembered God and was delighted." (Ps. 76, 4.) May the author give to the many friends whom this book must win for her, more stories to lead them to Christ. As a complement to "I Belong to God," one waits eagerly for tales about our relations to our Elder Brother and all our earthly brothers and sisters.

DANIEL M. DOUGHERTY.

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**An Introduction to Social Work**, by John O'Grady. New York and London: The Century Co., 1928. Pp. x+398. Price, \$2.50.

Every newspaper reader realizes that we live in an era of great achievement in industry and applied science. Fewer, perhaps, realize the vast social changes which have been brought about as a result of these industrial developments. The fact that the majority of America's population is gathered into the cities implies a serious public-health problem. The constant extension and perfection of the factory system has gradually taken the worker more and more out of his home and now his wife has followed him with the introduction of labor-saving methods which lighten house work. The lack of natural opportunities for play has led to juvenile delinquency problems whose magnitude gives us pause.

Modern social service is an attempt to meet these changed conditions through new methods. Organized public-health work counteracts the evil effects of overcrowding in cities. The play movement endeavors to restore to the child his lost opportunities

for play. Labor legislation curbs the rampant selfishness of employers which has been made possible by the industrial system. Family case work endeavors to remedy the social maladjustments which follow from the unnatural conditions of city life. These and other movements are crystallized in the form of social legislation; and this is taking a greater and greater share of the attention of our law-making bodies.

The Catholic Church has always had a warm and active interest in works of charity. We cannot fail, therefore, to be highly concerned with these changed social conditions which are characteristic of modern America. Indeed, there is no worthy movement in the field of charity and social welfare in which the Church in America has not played her part, often a very prominent one. Up to the present time, however, there has been no book in English which epitomized this vast movement and evaluated it from the Catholic standpoint. Doctor O'Grady's book is an answer to this long-felt need. The author's long and intimate experience with social work, both Catholic and non-sectarian, makes him particularly fitted for his task.

Beginning with the Christian philosophy of charity Doctor O'Grady proceeds to the problems of modern family life. The two chapters on social case work which follow are particularly good. On reading them one senses immediately the author's close familiarity with his subject. The style is clear and vigorous, and important points are driven home by cases drawn from the author's rich experience. Succeeding chapters take up more specialized problems, such as the dependent and delinquent child, health problems, recreation, and the disabilities of the wage earner. Special chapters treat of the welfare functions of the Church, the social, and the community.

In covering such a large field Doctor O'Grady has had to settle the difficult problems of how much emphasis each topic deserves. On the whole his distribution of space is extremely sane and just. Yet the reviewer feels that the subject of mental hygiene might have received a more adequate treatment. Social scientists are coming to realize more and more that many social problems are, in the first instance, problems of personality. The mental hygiene movement is a sane attempt to find an answer to them.

The book is apparently intended primarily as a textbook, yet it will undoubtedly find its way to a much larger audience. The

reader who wishes a rapid survey of modern social legislation and social work will find this volume a very welcome answer to his needs. For Dr. O'Grady's book is as readable as it is authoritative. It deserves—and will doubtless enjoy—a wide and lasting popularity.

PAUL HANLY FURFEY.

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**Food Products; Their Source, Chemistry and Use**, by E. H. S. Bailey. Philadelphia: Blakiston. Pp. 563.

This is the third edition of a manual for students of food chemistry, standard since 1914, when the first edition appeared.

The present edition has been thoroughly revised and brought up to date. The discussion on honey has been extended. The chapter on alcoholic beverages has been eliminated and appears as a section of the chapter on fermentation of sugar. The extraction of pectin for use in jellies has been expanded. This edition also includes a short history of the pure food laws.

This is an authoritative work which should find itself on the shelves of every reference library.

SIMON KLOSKY.

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**The High School**, by Walter S. Monroe and Oscar F. Weber. New York: Doubleday, Doran and Co., 1928. Pp. 511. Price, \$2.50.

The present volume represents a departure from the usual line of texts dealing with secondary education, especially in so far as it confines its discussions to the particular subject proposed—the Principles of Secondary Education. In these days when there is already so much overlapping in educational courses, it is refreshing to find an author who does not feel compelled to encroach on a number of kindred fields when preparing a text for classroom use.

Of the chapter headings, development, organization, aims and curriculum are sufficient to indicate the content of the volume.

The general scheme of the book is particularly commendable, and it is unfortunate that not all sections are equally well done. The chapters dealing with the various subjects in the high school curriculum are direct and forceful and convey a clear impression

of the authors' views. The same cannot be said of all, especially the one dealing with "Aims," which is considerable of a jumble. A bias toward certain theories is noticeable in various places, evidenced especially in the frequent reference to the so-called faculty psychology and the doctrine of formal discipline, both of which the authors consider discredited. Not all are by any means convinced that they have been; on the contrary, conviction grows the stronger with these individuals when the results obtained through the medium of the modern branches are examined more closely. The historical sections include some of the more recent changes in the European systems, though in this connection it may be noted that the reference to the Middle Ages is very scant and insufficient.

Despite these limitations, there are certain merits to the book which commend its use, if not as a text, at least as a reference.

JOHN R. ROONEY.

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**Irish History Studies** (Series I, II), by Senator Mrs. Stopford Green. (1927, pp. 85, 108; 25 cents each in our currency); **A Short History of the Irish Race** (Parts I, II), by Seumas Mac-Manus (pp. 158, 170; 45 cents each); and **Ireland from the Earliest Times to 800**, by John Ryan, S.J., M.A. (1928, pp. 190; 60 cents).

Catholic elementary and secondary schools in the United States cannot feature racial histories. They are not Irish schools, hence Irish history can have no separate place in the curriculum. Yet there is no reason why the books listed above should not find a place on the library shelves and be made available for home reading. Pupils of Irish descent should be encouraged to know Ireland's story. It has cultural if not practical value, and fortunately in three books one can point to inspiring texts written by masters of English composition rather than by dry compilers whose books are too frequently found in our schools.

Mrs. Stopford Green, a non-Catholic member of the Free State Senate, has a collection of charmingly simple essays on such subjects as: Irishmen on the Sea, Old Irish Homes, Old Irish Farms, An Irish School, An Irish Festival, The Old Irish Peoples, Monasteries and Industries, Brian Boru, and Ireland and the Armada. Incidentally, this is a very safe date to conclude an Irish survey. Children in the grammar grades should find these tales fascinating.

Seumas MacManus in his own inimitable way gives a continuous outline of Irish history from the ancient Milesians to the Easter Rising of 1916. Happily he does not include the late, disgraceful shootings which fanatical idealists and malcontents, intoxicated by sudden freedom, inaugurated to destroy liberty and the Free State. He does include an essay on the revival of Gaelic by German and Irish scholars but is unduly hopeful of its success and practical value, if one may judge from the inability of Republican leaders to speak more than a few set phrases. MacManus is always interesting, and in general intended to inculcate a national spirit and teach love of the Motherland. It is good popular history; indeed it is history of the type which reads like a romance. One need not hesitate to suggest that these two little volumes might be assigned as optional reading in connection with the general course in high school European history.

Father Ryan's book is intended as a text in Irish secondary schools in early Irish history and is offered as the first volume in a series on Irish and European history which is edited by Father Corcoran, S. J., a careful scholar who has a German knack of getting things done. This book would be serviceable as collateral reading for classes in History I in the Catholic Affiliated Schools. Chapters on St. Patrick, The Island of Saints, The Island of Scholars, and Irish Missionary Laborers Abroad might well be assigned in connection with Doctor Weber's *Christian Era* or the latter half of Father Betten's *Ancient World*. Fr. Corcoran has wisely refrained from including too many cuts and cluttering up the chapters with questions which any trained teacher can easily invent. It might have been well to give a short bibliography at the end of each chapter, in order that the inquisitive student might read more deeply and the skeptical student with an historical mind might be able to check up the author's statements and evaluate his conclusions.

RICHARD J. PURCELL, Ph.D.

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**Church Latin:** An Aid to the Appreciation of Our Lady's Little Office, by Lloyd R. Manning. Published by the author, 2467 Valentine Ave., New York. 1928.

I dislike very much to say anything unpleasant about any book. I honestly believe that there are comparatively few books published which do not contain some particle of good which would

justify their existence. In the present case, search as I may, the best that I can say is that the "Little Office of the Blessed Virgin Mary" is published in the back, and this has sufficient misprints in it to detract greatly from that.

The title "Church Latin" is certainly a misnomer. The author does not so much as mention a single peculiarity of Church Latin. The subtitle to my mind is equally as false. I cannot find anything that would enable one to appreciate Our Lady's Little Office. The book contains twenty-nine lessons, which, except for vocabulary, contain nothing that cannot be found in the ordinary first year book.

Let so much suffice. The less said about the present work the better.

Roy J. DEFERRARI.

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**Aptitude Testing**, by Clark L. Hull. Yonkers-on-Hudson, New York and Chicago, Illinois: World Book Company, 1928. Pp. xiv+535. Price \$2.68.

In the early days of the mental test movement it was felt that this technique would be extremely valuable in the field of vocational guidance. As time passed, however, these early expectations were not always realized. One reason for this, of course, is that success in an occupation depends upon a large number of factors besides pure general intelligence. Again, tests for general intelligence, although indicating the general range of occupations which would best suit a given child, yield no indication of the specific job within that range which would best suit him. They might, perhaps, hint that a certain pupil would succeed better as a skilled workman than as a member of one of the professions, but they do not indicate what particular type of skilled work would fit him best.

The new technique of "aptitude tests" in an attempt to remedy these defects of the older intelligence tests. Instead of trying to measure merely the one quantity, general intelligence, the attempt is made to measure each specific ability which will affect the subject's value as a worker. Not only does this give a more accurate prediction of vocational success than did the older type of test, but it gives a more specific result as well. The best tests of the newer type give some hint about which one of two boys of equal

general intelligence will make the better bookkeeper and which the better salesman.

It is, of course, too early in the movement to expect perfection of the new tests. According to Hull few of them attain to even 30 per cent efficiency. Their significance lies not so much in what they have already accomplished as in what they promise for the future.

No one has contributed more to this new movement than Doctor Hull. The book under review, therefore, is a perfectly authoritative treatment of the new tests. It is, however, something more than this. It is an exposition in clear and simple language which brings the new technique within the range of the average college student. While it is apparently designed as a textbook it ought to be in the hands of every educator who desires to keep abreast of this most interesting development in the field of mental measurements.

PAUL H. FURFEE.

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**Readings in Contemporary Literature and Manual to Readings in Contemporary Literature**, by Ernest Hanes and Martha Jane McCoy. New York: The Macmillan Co., 1928.

"Readings in Contemporary Literature" and the accompanying manual by Ernest Hanes and Martha Jane McCoy, former instructors in English in the University High School of the University of Chicago, are recent publications considering in units four types of literature: fiction, lyric poetry, non-fiction prose, and drama.

"Readings in Contemporary Literature" is an anthology in one volume containing fiction, poetry, essays, and dramas by standard authors. While the anthology is not an all-inclusive text—no single anthology is—it serves as an excellent introduction to the best contemporary literature. And it is a text, the material of which has been discretely selected to stimulate the high school student to wide reading and to cultivate in him a sound literary taste.

The book is exclusively literature; in it there is little mention of authors' lives, and historical and biographical points of view are ignored.

This work, together with its accompanying manual, can be profitably employed as a text for classes in high school English.

The manual is an excellent aid to the teacher who plans her literary selections in units. Some understanding of its value may be had from a consideration of its purpose.

The authors have carefully stated their objectives in preparing the anthology and the manual, have clearly shown why teaching literature in units is advantageous to students, have definitely instructed the user how to proceed with each unit, and have given a suitable reading list for supplementary work for each unit. An objection to the reading lists for the students of Catholic schools is that Oscar Wilde, George Bernard Shaw, H. G. Wells, Maurice Maeterlinck, and other authors who offend against Catholic dogma are recommended.

The works, however, can be effectively used as texts with astonishing results if the instructor carefully disregards authors who are hostile to our Catholic Faith and recommends in their stead some of our genuine Catholic authors.

SISTER MARY ANNUNCIATA, M. A.

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**Education for World-Citizenship**, by William G. Carr. Stanford University Press, 1928.

There is obviously no better place for the teaching of world-citizenship than in the schools where the teacher can develop the present civic training into one that reaches beyond the boundaries of the nation. The purpose of this book, which is a pioneer in its field, is "to organize the best published thought on the educational aspects of world-citizenship, to demonstrate the value and necessity of education for international good will, and to indicate some of the ways in which schools and teachers may help the world to move toward the goal desired by all intelligent people—the attainment of world harmony and peace."

With the increased interest in world peace, this work can do much in bringing about an understanding and appreciation of the ever-growing problem of world-citizenship which is one of the most effective ways of promoting world peace.

Each chapter is prefaced with the outstanding facts therein and generously supplemented with a list of selected references. Chapter XI deals most adequately with the responsibility of the teacher whose training, views, opportunities and duties are ably discussed. There is a place today in the school curriculum for

"Education for World-Citizenship" if we are to have peaceful cooperation among our peoples.

RAYMOND A. McGOWAN.

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**International Civics**, by Potter and West. New York: The Macmillan Co. 1927.

This interesting and instructive book aims primarily to show that the American pupil of today is potentially a world citizen. The close relationship among various nations has made it necessary for the pupil to know not only the national problems but the international ones as well. America is no longer an isolated country.

Three facts are plainly described in this text—the union of nations and their relation to one another; ways and means of effecting peace among them; and the organized effort necessary to bring about a lasting understanding and peace.

The text is amply supplied with suggestions for study and reading references. Its clarity and conciseness of expression should go far in aiding the student to understand international problems which are very often couched in technical phraseology unknown to the novice in this field. It is obvious that anyone reading "International Civics" will have a much clearer insight into the problem of international relations and its possible solution. There are three appendices supplementing the text; Membership and Covenant of the League of Nations; Permanent Court of International Justice; and Constitution of the International Labor Organization.

RAYMOND A. McGOWAN.

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#### Books Received

##### *Educational*

Carr, William G.: *Education for World-Citizenship*. Stanford University, Calif.: 1928, Stanford University Press. Price, \$2.50.

Edmonson, James B., Dondineau, Arthur: *Citizenship Through Problems for Junior High School Grades*. New York: The Macmillan Co., 1927. Pp. xvi+550.

*Gordon Progressive Plan Book*: for any School Grade or Class. Milwaukee, Wisconsin, The Bruce Publishing Co., 1928. Price, \$0.75.

Reeves, Charles Everland, Ph.D.; Ganders, Harry Stanley, Ph.D.: *School Building Management*. New York City: Bureau of Publications, Teachers' College, Columbia University, 1928. Pp. xiii+395.

Sayles, Mary Buell: *The Problem Child at Home*. New York City: The Commonwealth Fund, Division of Publications, 578 Madison Avenue. Pp. x+342. Price, \$1.50.

#### *Textbooks*

Ammarell, Raymond R.: *World Book and Study Outline for Problems of American Democracy*. Philadelphia: McKinley Publishing Co., 1928. Pp. 64.

Branon, Frederick K., B. E., M. S., Ph.D.: *Social Geography Series; Eastern Hemisphere*: Geography of Europe, Asia, Africa, Australia and the Polar Region. *Western Hemisphere*: Geography of North America and South America. *Home Lands and Other Lands*. New York: William H. Sadlier, 1928. Three Volumes.

Bruce, George Howard: *Laboratory Manual of High School Chemistry*. Yonkers-on-Hudson, World Book Co., 1928. Pp. 101.

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Chetwood, Thomas B., S.J.: *God and Religion*. New York: Benziger Bros., 1928. Pp. 291. Price, \$3.00.

Defoe, Daniel: *Premieres Adventures de Robinson Crusoe*, with exercises and a vocabulary by Arthur Wilson-Green, M.A., New York, the Macmillan Co., 1928. Pp. 149. Price, \$1.25.

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McCormack, Joseph P.: *Plane Geometry*. New York: D. Appleton and Co., 1928. Pp. xii+371.

Sister Mary Henry, O.S.D.: *The Rosary Readers*; Third Reader. Boston: Ginn & Co., 1928. Pp. viii+312. Price, \$0.84.

Mertz, H. A.: *Forty Famous Stories*, a silent reader for lower

grades with speed and comprehension tests. Chicago: Hall and McCreary Co., 1928. Price, \$0.24.

Seymour, Arthur Romeyn; Carnahan, David Hobart: *Alternate Spanish Grammar*. Boston: D. C. Heath and Co., 1928. Pp. xii +184. Price, \$1.28.

Sherman, James Woodward: *A Quart of Moonlight*. Boston: Little, Brown and Co., 1928. Pp. xi+148. Price, \$0.80.

Smedley and Olsen Series: *Story Games with Pictures and Numbers*, a silent reader and workbook for primary grades, with tests involving number work, writing, spelling and drawing.

Swain, Miriam Mason: *Fairy Folk Stories and Pictures*, a silent reader with pictures to color. Chicago: Hall & McCreary Co., 1928. Pp. 32.

#### *General*

Juergens, Sylvester P., S. M.: *Newman on the Psychology of Faith*. New York: The Macmillan Co., 1928. Pp. 288. Price, \$2.75.

Lugan, Alphonse: *Social Principles of the Gospel*, translated by T. Lawrason Riggs, preface by John A. Ryan. New York: The Macmillan Co., 1928. Pp. 262+viii. Price, \$2.25.

Norman, Mrs. George: *The Town on the Hill*. New York: Benziger Bros., 1928. Pp. 367. Price, \$2.50.

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Pratt, James Bissett, Ph.D.: *The Pilgrimage of Buddhism and a Buddhist Pilgrimage*. New York: The Macmillan Co., Pp. lxx+758. Price, \$3.00.

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International Truth Society. Gresser, Rev. John S., A. M.: *Hints on Courtship and Marriage*. Graham, John E.: *The Pope and the American Republic*. Remler, F. J.: *The Supernatural Life*. Hagen, John G., S.J., *The Kingdom of Heaven*. Brooklyn, N. Y., 405-407 Bergen Street.

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Paulist Pamphlets. Cardinal Gibbons: *Catholic Loyalty*. Cardinal Newman: *The Pope and the President*. Knox, Ronald, *Miracles*. New York: 401 West 59th Street.

Folmesbee, Stanley: *American Political Parties and Presidential Elections*. Philadelphia: McKinley Publishing Co., 1928. Pp. 18.

University of Oregon: Stetson, F. L.; Huffaker, C. L.: *Pupil Counseling in Grades Seven to Twelve*. Eugene, Oregon.

Quaker Oats Company: *What Science Says About Oats and Other Cereals*. Chicago, Illinois.